

LEND A HAND

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We have been pleased to see, in the regular reports of the Charity Organization of the City of New York, how many separate congregations come into the organization, and are organized with reference to charity duty among the poor of their neighborhood, as well as for the extension of religious instruction, or for work in missions. In all the large cities, such arrangement for charity work is becoming more and more desirable, and what follows is, that the churches see their duty and opportunity, and enter on work which is literally at their hands.

Whoever wants to see how far such work may be carried, will do well to read the life of Dr. Chalmers, either in the longer and more detailed biography, or in the very entertaining book written by Dr. Francis Wayland. The difficulties before Dr. Chalmers in the city of Glasgow were as great as can be found anywhere. Glasgow was, as it is, a manufacturing town, and had all the evils of a fluctuating population, which, almost of necessity, belong to a manufacturing town. The difficulties springing from intemperance, also, were probably as great as they have been anywhere. But Dr. Chalmers was convinced that the old parochial system of Scotland was sufficient to meet these evils, if its resources were fairly called upon. He had explained his views in an article on "Pauperism" in the *Edinburg Review*, which may still be read to advantage, and in some pamphlets on the "Christian and Civic Economy of Large Towns." At the time he wrote the article he was the minister of the Tron parish in Glasgow, but, that he might take the most difficult field for his experiment, he changed that charge for that of St. John's parish. This territorial parish had, under the old ecclesiastical system, two thousand families within its limits, of which number it proved that eight hundred families were not connected with any religious organization. There were large numbers of children who were receiving no education. The out-door pauper expenditure within its limits was fourteen hundred pounds annually.

It was then the custom in Scotland to collect the money needed for such relief, not by assessment of taxes only, but by the contributions made in churches by the charitable. Dr. Chalmers made such arrangements that he and the officers of his church might oversee the expenditure made in its "parish." He organized bodies of "Friendly Visitors," on plans precisely like those of the "Eberfeldt system," or of the "Charity Organizations" of our cities. The companies of visitors met him or his assistants, for report or conference, and the effort was made, in every way known to Christian charity, to offer in each desitute or ignorant home the counsels and sympathy of a friend. It was to assist in this great enterprise that Dr. Chalmers allied with himself Edward Irving, who was then just finishing his period of study in the University of Edinburgh.

The result of this endeavor is well known, and the system has been generally spoken of since as the "Chalmers system." In the course of a year or two, the public pauper expense of that wretched district was reduced from fourteen hundred pounds to two hundred and eighty per annum.

There are some of our cities where it would be possible to arrange a system of districts, for each of which one church, near it if possible, would be responsible, so far as its charity relief extended. In such an arrangement the work assumed by the charity committees of a church becomes much more interesting, precisely because it tells more surely. The Friendly Visitors gradually become well acquainted with a certain neighborhood. They know it, and it knows them. As Mrs. Smith of Hartford has shown so well, in a report of hers which we have printed, the Visitor comes to know who may be relied upon for help in sickness, for watching at night, or to what house a troop of children may be sent, if it is necessary for a day or two to relieve a mother. For such a district a church can provide a "friendly nurse," who shall go from house to house where the dispensary physician may report that her services are needed. She will not only relieve sickness in that special instance, but she will be able to initiate others into the methods and mysteries of nursing. In a word, to a church which thus has the responsibility for a certain fixed locality, there need not come in that sentiment of despair, which will sweep over benevolent people who, with limited resources, are facing all the evils, almost infinite, of a great city.

Such work need not interfere in any way with the work of the public authorities, and it is not, in any sort, work of proselyting or of changing the religious convictions of those with whom it deals. Alas! the great danger is that they have no religious convictions, and do not even know what religious conviction is. The friendly visitor of a church, working in the district which that church has assumed, is only too glad to find that a person in distress, whom he would relieve, has any tie, however slight, to any church which can comfort him in his spiritual need, or can relieve him in his physical need. His first business is to bring the sufferer into relations as intimate as possible with that church, and he is a fool if he attempts to detach him from it. But, in too many instances, in Dr. Chalmers's experience, in one instance out of three the person in need makes no pretence or claim of any such tie. He has cut loose from Christianity, or, perhaps, it must be confessed, that the organizations of Christianity have not been ingenious enough to keep their hold on him. It becomes the business of the "Friendly Visitor" to rouse hope in the hopeless, to provide resources for the shiftless, to supply instruction for the ignorant, to find out, indeed, why they are poor, and in removing the cause to remove the effect. All this he does more easily as, year by year, he works on ground familiar to him, as he knows the temptations of the neighborhood and its resources, and enters, indeed, into its common life.

Such "parish work" needs, in a special degree, the advantages for registration and conferences of the "charity organization" system. The registration enables the "Friendly Visitor" of a church to know what impression other authorities have formed in the cases which he finds difficult to understand. It is a great thing for him, when a new comer appears, to know where he came from, what are his habits and what reputation he bears. Such a "Visitor" will be amused—he must not be surprised—at the readiness with which these waifs of fortune can and will move to and fro.

"And why can ye not do as much for me, mum, as ye did for my sister's child, in Grimshaw street?"

"My dear Mrs. Fogarty, I explained that to you yesterday. Grimshaw street is in our district. I gave you a note to Mrs. Jones."

"And, indeed, Madam, Mrs. Jones was very hard to me, and I will move into Grimshaw street to-morrow."

Now, when Mrs. Fogarty moves into Grimshaw street, the "Friendly Visitor" has a right to know what her antecedents have been, how skilful she is in changing into whisky an order for oat-meal, and what are her leanings that way. It is such information which the Charity Organization by its registration supplies.

And, to the spiritual life of the church itself, such direct work in "concrete Christianity" brings great advantage. Our churches in America are always on the edge of the terrible peril, that they shall become the churches of different classes, that one shall minister to one class of people, and another to another. This peril is bravely met, and its consequences are most surely avoided, when a church by its agents and visitors goes forth as a friend among "all sorts and conditions of men." It may not be able to reach them by its tracts or its preaching. But, one by one, all men know what sickness is, and the cheerful sympathy of the friendly nurse or the friendly visitor will find an entrance where the tract distributor might have been sent away. Yes; and in homes where the father and mother have no fancy for church-going, or think they have no clothes, there are children who can be won, by a kind invitation to a Sunday-school. The parents will follow where the children lead the way.

By whatever machinery of schools, nurses, libraries, reading-rooms, evening classes, or familiar lectures, a church shows to a neighborhood that it exists for the benefit of those who live around its walls, in that proportion is that church freed from the danger and disgrace which would belong to Class Religion.

No church, of course, would abandon a tender interest in its own members, whether they were far or near from its "district," whether they were rich or poor, whether their homes were lonely or had the advantages of near and sympathetic society. What has been called the "Chalmers system" gives to each church an additional privilege and an additional opportunity, by giving to it, as a father often gives to an enterprising and willing child, one bed in his larger garden which that child may have "for his own."

If the district assigned for charity oversight to a church happen to include one of the "public charities," so called, which are under the charge of the city or state authorities, it will be an easy duty, and certainly a great pleasure, for that church to acquaint itself well with that institution, and supplement, as it can in a hundred ways, the movement, sometimes a little cumbrous, of the public authorities.

Thus a hospital, where there are patients whose eyes need treatment, and who are forbidden to read, never has more volunteer readers than it wants, to read to them. This hospital may make, and ought to make its own rules as to what shall be read or what shall not be read. But no loyal visitor will be unwilling to comply with those rules. Here is a service which a boy or girl of twelve years old, who has been properly taught at school, can render.

Or, in the children's wards of hospitals, as has once before been intimated on this page, there are always some sad little boys and girls who have nothing to do all day long, as this broken bone knits, or as that sprained ankle is rested. In the morning the poor little wretches have nothing for it but to wish for the evening. A visit from a boy or girl with a box of tin soldiers, or with some paper dolls, is a missionary of good tidings to these unfortunates.

CHILDREN OF THE STATE.

A PAPER READ AT THE NATIONAL CONFERENCE, MINNEAPOLIS, BY WILLIAM P. LETCHWORTH, PRESIDENT OF NEW YORK STATE BOARD OF CHARITIES.

II.

In considering Juvenile Delinquency under class (*e*), we come to the more difficult part of our subject. While conceding at the outset that there are many excellencies in our system of dealing with juvenile delinquents, and that we have many admirable institutions for their treatment, I strongly believe that, with the present intelligence shown in management, under a different system, it would be possible to attain still better results. I therefore venture to point out what I deem to be some existing defects, and, also, to hazard the presentation of a plan which is the outgrowth of close study of the views of specialists in reformatory work in different countries, and of extended personal observation.

It has long been painfully evident to me that there was a lack of discrimination in sending young persons to reformatories. We find in the same establishment the truant from school; the homeless child, committed as a vagrant; the disobedient and wayward, committed as disorderly; the petty thief, and the felon. Generally some classification is attempted in the institution, either by age or by character; but this does not effect the end sought. The different classes meet at religious services, at entertainments, and on other occasions, and soon become known to each other. It matters little what name is given to the institution—whether House of Refuge, Industrial School, Reform School,—or if the name is changed occasionally. Receiving felons, it soon becomes known as a criminal institution, and the stigma of crime is

affixed to the names of all who are committed to it. The character of the institution is formed from its most hardened class. The busy world does not ask of the graduate for what offence he was committed. It is sufficient to know that he is a "House-of-Refuge boy;" and he goes out into the world with this ugly brand upon him, which he soon finds must be hidden before he can hope to rise. Thus a great wrong is inflicted upon the innocent—the greater because of their helplessness—a wrong that should call forth a protest from every generous heart. Who among us, looking with pride at his family escutcheon, and cherishing reverently the names of an honored ancestry, would not hazard his life to defend an inheritance so dear? Take home the thought that one of us, through the poverty or death of honest parents, might have been forced into association with felons and an unjust official record made against us—a blot that must rest upon the name of succeeding generations. Hardened criminal youth should be separately treated in institutions specially adapted to their reformation; and other provision should be made for children simply unfortunate.

The plan of training girls in the same institution with boys, although in a distinct department, I think a serious mistake. They should be in a separate institution, specially organized for the work, the internal affairs of which should be directed by ladies, constituting a part, if not the whole, of the board of managers. Boards of trustees sometimes appoint

committees of women to aid them in the girls' department, but usually the powers conferred are only advisory. I think that in all juvenile reformatory work women should be permitted to participate as equals, and that the boards of all our reform schools for boys should be in part composed of women; for certainly we need here the experience of the mother. We need her knowledge of domestic affairs, her tact in the school, her gentleness in the hospital, and her exalted purity in moral training.

A fault in some of our reform schools is their great size. In the congregation of large numbers, individuality is lost. It is found inconvenient to call a child by name. Instead of Richard, he is known by Number 599. This fixes his place at the table, in the school, and the dormitory. He becomes part of a great machine, which operates without his volition. The sympathy and confidence between guardian and ward are necessarily reduced, by the heterogeneous multitude, to an influence comparable to that of the affection expressed by abstract numbers. Cut off from this elevating stimulus in his teachers, the youth seeks it in those who, like himself, need reforming. These excessive aggregations are overcome to a great extent in the cottage plan; but even the subdivision of a large establishment into cottage homes is considered by many less efficient than the small institution. It has been emphatically asserted by the head of one of the largest juvenile reformatories in the world, that "a reform school should never receive more than one hundred boys."

There is a great misconception in the public mind respecting the true purpose of reform schools. "How can they be conducted with the least expense?" "How can the largest revenue be derived from the labor of the children?" These are the usual questions respecting their management. But they are questions that we do not apply to our

public schools. To support the educational system of the country, according to the last published report of the bureau of education, there was expended in the various states and territories during the year ending June 30, 1884, the sum of \$103,949,528. We hear no complaint that the object was not worthy this expenditure. We hear nothing said about obtaining revenue from the labor of school children. We hear something of the introduction of technical education into the public schools, but no one looks for a pecuniary return from this project; and yet it is as important that the bad boy who may burden the state as a future criminal should be reformed and saved as that the good boy should be educated. In carrying on this work, we lose sight of the real issue when seeking to do it cheaply. Those methods that bring the best results, however expensive, are in the line of true economy. But in choosing methods we should consider that good discipline and even education are only means, not ends. The aim first, last, and always should be, to make the subject a good and useful citizen.

In the plan referred to for dealing with juvenile delinquency, prevention as a governing principle, and the reformation of youth, as far as practicable, outside of the institution rather than within it, should be kept steadily in view. A boy's conduct may be good while he remains in an institution where he is removed from the temptations that made him an offender. Place him in his former surroundings, and he may be as bad as before; but if he is truly reformed in the midst of adverse influences, he gains that moral strength which makes his reform permanent.

The plan would include a modification of the Massachusetts State Agency system of dealing with juvenile offenders, as also of the Michigan system of county visitors as applied to dependent children. A central unpaid supervising board, independent of political influence, should

direct the work, with power to appoint a paid state agent, and an unsalaried agent in every county, who should be one of a committee of visitors likewise appointed by such board. It should have jurisdiction over all certain classes of children brought before the courts with a view to restraint or correction. The local committee should consist of persons residing in different parts of the county, who would look after the delinquent children that had been brought under state supervision, and report respecting them, from time to time, to the county agent, who should likewise report to the state board through the state agent. There are now in various states and countries, societies for the prevention of cruelty to children. So far as I can learn, these have been of great benefit, having invariably won the confidence of the courts by their impartial course, and proved valuable in protecting the helpless and in furthering the aims of justice. Where these societies exist, they might, in the discretion of the state board, assume the functions of a local committee, the superintendent of the society acting as the county agent.

Before trial, at least before sentence is passed, the county agent should be notified, in order that he may be present at the trial to protect the interests of the child. By a conference of the agent with parents and child, it has frequently occurred in Massachusetts that a pledge for good behavior has been given upon thorough repentance, the charge withdrawn, and the delinquent saved from an official record of crime, and without further expense to the state. Not infrequently it was found that the parents were at fault, either too lax or too severe, and moderate counsel given in a friendly spirit set matters right. The parents by being reminded of the importance of saving their family name from a criminal record, were inspired by a clearer sense of duty, and the offender, warned of his danger, under a pledge to the agent of future good behavior, began

at once to lead a better life. The agent should be empowered to remove a delinquent from evil associations and provide for him elsewhere, under family care. The court should be empowered, upon reasonable grounds, to suspend sentence at the request of the agent to give the delinquent an opportunity to reform under promise of good behavior, and if a later report of the agent is favorable, to continue suspension, and finally, if reform is effected, to omit further action in the case. One favorable result of this course would be the preventing of the commitment of children to houses of refuge on frivolous charges, trumped up solely for the purpose of ridding the parent or guardian of their support.

There is in every large village, as well as in our cities, a class of lawless, untaught boys and wayward girls that should be brought under restraint and, if need be, correction—a class which is a prolific source of pauperism and crime. Could the leaders of these youthful gangs in some simple way be placed under legal supervision or restraint and a wholesome respect for the law implanted in their young minds, the saving influence would extend not only to the child under treatment, but to his associates, and a dangerous evil would be corrected. If legally placed under the control of the county agent he could direct the attention of members of the local committee to such cases, and they might influence the delinquent to reform, and thus be able, by a favorable report, to avert further proceedings. The ladies of these committees may be particularly useful to a class of girls, who, deprived of salutary home influences and surrounded by temptations and inducements to sin, have but few incentives to do well. Distrusted by good people and deluded by the bad, they need the counsel, encouragement and reclaiming influence of the benevolent.

As showing what is possible under a state agency system, it may be stated

that, between July 17, 1869, and October 1, 1878, the Massachusetts agency attended hearings before the courts of 17,136 complaints against juvenile offenders, besides performing an extended work in visitation, seeking places for children, placing them out, etc. Of the 17,136 brought before the courts, 2,945 were discharged, 5,340 paid money penalties, 4,392 were placed on probation, and 835 cases were disposed of by placing them on file, or by indefinitely continuing them, or by returning the offenders to institutions where they had once been. During this period it was found necessary to send only 1,088 of the whole number to the state reform school, 205 to the state nautical school, and but 192 to penal institutions.

In making an examination a few years since of the methods of dealing with truants in the principal cities of England, Ireland, and Scotland, I found that the school board of Liverpool had established, for the correction of obstinate cases of truancy, a house of detention a few miles from the city, in a secluded situation, and easily reached by railway. It is a plain, two-story brick building, with living accommodations for officers, teachers, and boys under correction. The small rooms are well lighted by a window, placed so high that one can see only the sky through it. The rooms have no embellishments and only the simplest furniture. Boys whom the agent of the school board cannot prevail upon to attend school are sent to the house of detention for terms of from five to not more than thirty days. They are there kept under a solitary system and subjected to the severest training compatible with their years and the preservation of their health. Food is taken to their rooms. They are marched in single file to the shops, where they work in small squads behind rows of benches, each boy facing the officer in charge. No recreation except out-door calisthenics is permitted. The rules forbid

conversation or any kind of intercourse between the boys. This punishment having been administered once, it is rarely found necessary to inflict it again. A second term is, however, longer than the first, but shorter than the third, beyond which this kind of discipline is not continued. After having been sent a third time to the house of detention, the delinquent, if justly arrested for any cause, is considered a fit subject for a long commitment to a reformatory school. In this brief but sharp and severe punishment, there is no lasting stigma upon the character nor injury to the person, nor is there danger of moral contamination from evil associates. While the remedy is inexpensive, it is effective, the experiment imparting a permanent dread of corrective confinement.

Similar houses for the correction of juvenile delinquency might be established near our large cities, and prove useful in materially lessening commitments to our houses of refuge and reform schools, thus relieving them of much of their expensively conducted work. Under the extreme limit of sentence, thirty days, twenty-four boys could be dealt with here at no greater expense than that of one boy maintained in a house of refuge for two years, and with much better prospects of reformation. In case the conduct of a boy could not be corrected by the influence of the county agent or by holding him under suspended sentence or in family care, he might be committed for a short term to a house of detention. If one or two repetitions of this kind of punishment should not prove effectual, longer discipline in the reform school should be tried. It is true that an early offence is sometimes so serious as to require direct commitment to a reformatory school or other prolonged detention under thorough training: but usually a life of crime is approached by progressive steps. The knowledge that there existed an ever-present and vigilant power, watchful over

their conduct, would in itself, in many cases, be sufficient to arrest young offenders in a vicious career without calling active corrective measures into requisition.

The adoption of preventive measures as suggested would make it necessary to commit but few to the reform school; and in the plan proposed this institution should be located on a farm removed some distance from the city, and organized and controlled, when practicable, by private benevolence. It should receive aid from the state, city, or county, but not sufficient to maintain it, so that public sympathy would be kept alive in the reformatory work. Parents, too, should be required to contribute, in accordance with their means, towards the support of their children in these institutions, in order that they may feel a due share of responsibility.

These schools should be small, such having proved the most successful. They should be examined by a central supervising board, and certified to as suitable for the care and training of delinquents before being permitted to receive inmates, and this examination should be repeated and the certificate renewed each year as a condition to continuance. Should peculiar circumstances make it desirable that the institution receive more than one hundred inmates, the cottage plan should be adopted.

The internal system of the reformatory school should be as nearly as practicable that of the family, with its refining and elevating influences, while the awakening of the conscience and the inculcation of religious principles should be primary aims. Perhaps a boy enters the school feeling that the hand of every man is against him, and with revenge in his heart; but let him there find a corps of just but merciful guides, ready to teach him and help him and love him, and it is reasonable to expect that he will soon be actuated by better feelings and nobler resolves. The school should be

thorough in all its methods, and aim to impart a plain education and also give instruction in mechanical drawing.

Every boy should be instructed in some useful trade or occupation, and his wishes consulted in selecting it. Trades should be taught under the Russian system of technologic training, whereby a boy, as Mr. Achmuty in his trade school in New York has demonstrated, may be taught plumbing, carpentering, stone and brick laying, plastering, and other useful handicrafts in from three to four months; and when so taught, although not having the expertness that comes with practice, is a better mechanic than though he had spent five years in acquiring a trade in the old way, because he has learned those principles of mechanics and chemistry applicable to his trade. Such as prefer farming and gardening, so far as season and weather permit, should be employed and instructed in these pursuits. Every boy should likewise be taught, as far as practicable, the many little arts, too frequently neglected in the training of youth, which are applicable to every industry.

Courts should, as now, commit children under sixteen years of age, that require such restraint, to the guardianship of reform schools during their minority. At least six of the first months should be spent in the institution. After this time, if the offender is thoroughly repentant, he should be placed in a family, subject to recall. Provision should be made for the transfer of exceptional cases to institutions like the New York state reformatory at Elmira, or to other appropriate places for the incorrigible. I once expressed surprise to the superintendent of an English reform school, which had no barred windows, nor bolts, nor surrounding walls, that the boys, who were working in a large vegetable garden, were allowed such freedom. He pointed to the spire of a building rising through the green foliage a few miles distant, and said: "That is a penitentiary. Every

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boy knows that we have power to transfer him there, where he will have harder fare and be kept at work under a solitary system."

The whole theory of this plan, applicable to children under sixteen years of age, should be in conformity with the principle upon which a loving Saviour deals with us—forgiveness upon true repentance. However depraved we may be, our Heavenly Father only asks us to repent, and he receives us with open arms. This is what we should do with an erring child. To inflict punishment beyond this is vindictive, and must tend to harden the moral nature. I venture to say that I think there are in some of our houses of

refuge and reform schools as many as fifty or seventy-five per cent of children that never should have been sent there, and that others properly committed but turned out unimproved, could have been reformed if they had been put under guardianship outside when honestly repentant. In days of trial and humiliation there comes a time when the heart yields its stubborn purpose and the soul is filled with sorrowful regrets. In the case of the young offender, this may be made the occasion to shape the spiritual nature into grace and beauty. Neglect the opportunity, and indifference and obduracy ensue, and we fail to save that which is of priceless value.

GIPSIES.

WITHIN a few years past gipsies have crossed the ocean, and they are beginning to make themselves well known in our country roads. We were interested and amused to see, at first, that they were regarded by the good-natured, average American, with quite a different eye from that which looks serenely on other tramps. Gipsies belonged to literature; they were in books; Borrow had written about them; you could not expect anything else of them. If my neighbor's bees sting my peaches, and ruin them, I send him half-a-dozen of the spoiled fruit with my compliments and ask him how he should like that. But if the wound is inflicted by a stray wild bee from the woods, I accept it as the "fortune of war," and the bee goes unpunished and even unscolded. The first gipsies had a somewhat similar welcome in our highways and by-ways.

But familiarity breeds contempt, with gipsies as with melodramas. And the very great severity of the Tramp laws in the northern states, at least, has made

the gipsy experimenters here rather uncomfortable.

We observe, however, that they are still arriving. Our London coadjutor, the *Review*, gives some account in the following paper of a party which presented themselves at Millwall, in England, this summer.

It consisted of ninety-eight Greek gipsies, who had come so far from Syra, on their way to America. The *Review* says:

"It need hardly be said that this is by no means the first occasion on which foreign gipsies have landed in England, or that they have migrated to America, but the circumstances of the present case appear to differ from all that have preceded.

"Owing to the drain upon the population caused by the great wars during the latter half of the last century, the English government was compelled to resort to all sorts of expedients for the purpose of supplying human material for our army and navy. Gipsies were kidnapped

wholesale, under the colorable pretext that they were vagrants and disorderly persons. Some were drafted into the army, and scores were sent on board our ships of war as sailors and marines. The gipsy, as may be inferred from his personal appearance, has an objection to water, and this, coupled with his love of a vagabond life, naturally induced him, during the war in America, to desert whenever he found the opportunity. Others of the race, again, bought their discharges and settled down in America, or served their time and migrated there, owing to the knowledge they had acquired of the land while serving in it. All of these at different periods either took with them or sent for some of their relations and friends, and thus established gipsyism in America, not as will be observed because they were driven out of their existing habitats, but from personal predilection.

"It used to be generally supposed that the gypsies first made their appearance in Europe at the commencement of the fifteenth century, and that they left India in consequence of the cruelties practiced upon them by Timur Lenc, who is generally, though incorrectly, styled Tamerlane. A large body of them did undoubtedly enter the Danubian provinces at this period, and from thence in course of time spread over the rest of Europe, but others had preceded them by a century at least, and probably more, as gypsies were unquestionably established in Cyprus and the Grecian Archipelago in the beginning of the fourteenth century, and gipsy slaves existed in Wallachia about 1370, and probably earlier.

"The ancestors, therefore, of the horde who have landed at Millwall were presumably established in Greece 500 years ago, and after this long period are quitting the home of their selection. Following the precedents of gipsyism, one would naturally, in such a case, expect to find one of two things—either that they would roam away from their original habitat by

easy stages through adjacent countries, or that, if they elected to travel to distant countries, they would do so either upon the invitation or the suggestion of members of their race already settled there. Neither of these assumptions would hold good in the present instance. The horde have come to England by water, a mode of conveyance they particularly dislike, and no invitation appears to have been sent to them from America; if it had been so, they would without doubt have been informed of the requirements of the United States government with regard to such emigrants, whereas it appears that they are totally unacquainted with them.

"The agents of the Netherland Mail Steamship Company say, 'they are clad in rags, the women barefooted, the children half-naked, and their worldly possessions consist of bundles which would not fetch much if sold by weight at an East End rag store. In fact, the company we represent has strictly refused to take the party, for it is evident that the United States government will never allow them to land; they are paupers and vagrants in the full meaning of the Act, and we think no steamship company will risk its reputation by compelling decent *bond fide* emigrants to associate with gypsies, whose exterior appearance shows that soap, comb, and brush are luxuries they have dispensed with all their lifetime.'

"The first question has, however, not yet been disposed of—as to why these wanderers have not found their way to England by travelling on foot through the intermediate countries; and the answer to it is to be met with in the action of the French authorities. So early as the year 1872, the French Minister of the Interior addressed the various préfets in the following terms: 'Monsieur le Préfet, the presence of bands of gypsies in various parts of the country has been pointed out to me by several of your colleagues, who have sent me complaints on the subject from the inhabitants, that the laws

and police regulations in force appear only to protect them imperfectly against the incursions and misdeeds of these wandering bands.' He then proceeds to say that the decree of December 8, 1851, having been annulled, and the penal code of 1832 revived, by which every one under surveillance is free to choose his own domicile, and to change it at will, the surveillance is no longer efficacious, and he recommends the préfets to take steps for rigidly excluding any persons who present themselves at the frontiers, and who cannot give a satisfactory account of their identity and nationality.

"In 1874, the Minister sent another circular to the préfets in the following terms: 'Monsieur le Préfet, the attention of the department has been several times directed to the injuries occasioned by the passage of bands of gipsies and vagabonds styled "running camps" (*camps volants*) in our towns, and, above all, in our rural districts. Nevertheless, the measures taken up to this time have only very imperfectly succeeded in repressing the abuses resulting from the incursions of these wanderers, and fresh complaints have been recently further addressed to me on the subject.' The Minister then orders that *individuals of this class who cannot prove they have a domicile or means of subsistence shall be arrested and brought before the Courts as vagabonds.*

"This, however, did not apparently suffice, for in January, 1881, the Minister finds it necessary to write thus to the préfet: 'Monsieur le Préfet, the rural inhabitants of several departments complain of the increasing number of beggars and vagabonds who overrun small townships, forcing themselves into isolated houses and farms, demanding meat and drink, and often exacting money. I beg of you, then, to be good enough to ascertain in what degree these complaints apply to your department, and, in case of need, to exert all your authority for providing

against or repressing the abuses which may be reported to you.'

"With regard to the nationality of the different hordes of gipsies who are thus reported to have made their appearance in France, the Minister of the Interior has furnished the following observations: 'The gangs of gipsies, who roam about France, ordinarily come from the provinces of the Turkish Empire, from the various states which, until recently, formed part of it, and from the territory of Austro-Hungary. There is further reason to believe that they are not always homogeneous—that is to say, composed of members of the same family, or of the same tribe. Individuals may sometimes be noticed who, while speaking the common language, make use of Western idioms, particularly of German, and appear to belong to different nationalities. The heads of certain gangs are furnished with proper passports issued in the different European states, and even in England.'

"Other gangs appear not to belong to any particular nationality. It is difficult in various instances to ascertain exactly where these people come from.'

"This indicates a new departure in gipsyism, for hitherto the gipsies have been most clannish, emulating in jealousy and ferocity the records of the old Scottish clans in their dealings and feuds with other tribes of the same race. It is also abundantly apparent that the pressure put upon the gipsies in various parts of Europe is again forcing them westward, and that the West declines to entertain them.

"In England, the pressure on gipsyism has long been applied, as Borrow, writing in the year 1873, says: 'It is a hard thing, brother,' said old Agamemnon Caumlo to the writer, several years ago, 'it is a hard thing, after one has pitched one's little tent, lighted one's little fire, and hung one's kettle by the kettle-iron over it to boil, to have an inspector or constable come up, and say, "What are you

doing here? Take yourself off, you gipsy dog!" A hard thing, indeed, old Agamemnon; but there is no help for it. You must e'en live amongst the Gorgies.'

"The complete extrusion of the gipsy has, therefore, apparently set in; he must either join the ranks of labor, and give up his vagabond life, or else be driven forth. But, when he is driven forth, where is he to go? While Europe has had too much of him, America, apparently, will have no more of him; and it will only remain for him to retrace his steps to the plains of India, where,

until the forces of civilization disturb him anew, he may find himself in congenial society.

"But, if gipsyism is doomed, other forms of vagabondage will in course of time follow suit; the crushing force of necessity will stamp them out. It is, in fact, evident that the development of the principle for the repression of the gipsies, which has been forced upon European states, must sooner or later lead the local divisions of each state to adopt similar measures against native vagabonds."

DESTITUTE CHILDREN.

[A PART OF MRS. V. T. SMITH'S PAPER READ AT MINNEAPOLIS.]

THE expense of caring for children, whether in asylums, institutions, "homes" or almshouses, is, throughout the Union, met largely by counties. State institutions receive state appropriations, and towns provide for their dependent children as is found necessary. County officials report that the people are coming to see that sending children into homes is the truest economy for the state. Dotted all over New England, the Middle and the near Western states, as well as in some parts of the South, are the orphan asylums, which for many years have faithfully kept in sight the needs of friendless and neglected orphan children, and which are supported by public appropriations and private charities. In the South, it is reported that but a scanty proportion of neglected children became public charges. Returns from the same source indicate that as yet the public opinion is not awakened to the importance of preventive measures. California supports many of its children, until fourteen, in the almshouses of the state.

A recent visit of a member of your committee to that of San Francisco, discovered between thirty and forty children, dressed in the pauper uniform and freely mingling with the insane and criminal inmates. An industrial school for incorrigible boys and a Magdalen asylum for girls are established, and already full to overflowing. Older boys and girls are found in police stations, at the jails, and in the state prison at San Quentin. It is an exceptional circumstance for a child to be placed in a home, except by the Boys' and Girls' Aid Society, established within a few years on that coast, and already vigorously pushing a most useful work. The sparsely-populated country towns of California render the placing of children a much more difficult matter than in states which are blessed with fruitful farms and Christian householders. The homes outside the cities are widely scattered, and often entirely unsuitable for homes for children. More than one-half of the twenty-five reporting states make no provision for dependent and neglected

children, except such as is furnished by almshouses and an occasional orphan asylum, and fully two-thirds of the states of the Union make absolutely no provision for them.

Thus we are forced to report, to the conference of 1886, the fact that the great majority of the simply dependent children of the United States are yet in state and county poor-houses with adult paupers, or outside of them are being reared in vice and squalor. One can scarcely censure the new states and territories for this wretched condition of things, while the old Eastern and Middle states have not yet adopted the wisest and most economic methods of caring for the children. Many of the new states, unfamiliar with the care of this class of dependents, regard with alarm the thousands who are pouring in upon them from the lower stratum of the old world, and, consequently, need and are entitled to such information and advice as we, from our deeply interested study of the subject, are able to give them. Evidences also abound that satisfactory provision for such children is not yet made in several states, where thoughtful people are alive to the necessity of earnest work among them.

Nebraska writes: "Children are returned to the streets for the want of suitable provision."

Colorado reports: "The state is so unprepared to make suitable provision for children, that we cannot hold them when rescued."

Illinois writes: "Children remain in almshouses with paupers, because of no provision elsewhere."

Kentucky reports: "No provision is made for children rescued. They simply return to former surroundings."

At the work-house in the District of Columbia, in which are convicts of all ages, is a company of thirty or more boys dressed in the criminal uniform of the institution. These boys are arrested for truancy, quarreling, profanity and petty

larceny, and are sentenced to the work-house, some for ninety days, or less, never more, after which they are discharged, to go their way without restriction or supervision. A Washington correspondent writes: "Girls of any age are not admitted to the correctional school in the District of Columbia, and are either sent to jail or turned loose to pursue their criminal avocations."

This committee rejoices in being able to report that, in the few states where dependent children are to a greater or less extent provided for, there is a growing recognition of the need of a classification of them. In states where but an inadequate provision is made, however, no classification seems possible, and orphan asylums are expected to receive children who are only fit for the reformatories, and reformatories must, in turn, receive those who are suffering for the sweet influences of family life, while the feeble-minded and idiotic are left to sink still lower in the mental stagnation and decay.

Mr. Letchworth's able presentation of the importance of classification has attracted much attention, and is having its effect. For children, simply dependent and neglected, to be placed, because the law permits it, in reform schools which are established and should be maintained expressly for juvenile offenders, appears to this committee simply a piece of cruel injustice; and when homes and institutions are established in which to receive the innocent children, preparatory to their being placed in families, we protest against their being sent to the reformatory institutions. The line should be so plainly drawn that the mistake of placing innocent children in reformatories could not possibly occur. In the report, of 1884, of the royal commissioners on reformatory schools, Lord Norton protests against this system, saying: "If these two schools are to be maintained, it is essential that each should be kept for its distinctive purpose. Moral mischief must ensue

from a fictitious distinction of such institutions. The line should be plainly drawn for public recognition. But, in practice, the two have got to a great extent confused. Magistrates send to either, indiscriminately, and further legislation has caused the two descriptions to overlap." He recommends a better classification, so that industrial schools will cease "to confuse vagrancy with crime and to stigmatize mere outcast children as juvenile offenders." To the same effect is the following paragraph from a letter of Mr. Letchworth's, to whom we have already referred. In speaking of providing separate industrial training for children in danger of falling, but who do not belong to the criminal class, such as are possibly unsuited to family care, he says: "They may be simply wayward, restless, daring spirits, but from this class come some of our best men. They are now sent to the reform school, the same institution to which criminal children are committed, and thus have an inefaceable stigma placed upon their name. They may be of honest lineage, but a blot is thus placed upon the family escutcheon, which I think so great a wrong as to bring it within the category of legal crimes."

The boarding-out system for pauper children has not, we think, as yet received the attention it deserves. It has been carried on between fifteen and twenty years in England, and is now making moderate progress here. Children for whom homes cannot readily be found, until they are older, can, by this system, be taken from almshouses or from parents who neglect and abuse them, and placed out to board in humble families. The same society which carefully selects the home undertakes to look after the children. This system, although regarded with disfavor by some who believe that there is somewhere a home for every homeless child, has, nevertheless, proved an invaluable method in many instances, inasmuch as the families receiving them feel that they

could take them in no other way, but, in the course of a few months or years, coming to love them deeply, they gladly retain them without remuneration, and often legally adopt them. Numerous instances of this kind could be cited, in proof both of the saving to the town, county or state, and of the immeasurable benefit to the children.

In our experience in the city mission work of Hartford, seven-tenths of the children so provided have been adopted by the families receiving them. Families treat them in every way as their own, the children soon forgetting all other associations. For a class of children who, on the general placing-out plan, would scarcely be selected by families, this method of treatment proves a special blessing. Naturally unloved and unloving, strangers to sympathy and tender interest, human feelings are awakened in their hearts by these early years of family life in homes, which supply exactly the elements from the want of which they have suffered, and in which they often develop wonderfully, both in faculties and affections.

Massachusetts reports that the direct placing in families of infants—even sickly ones—has been attended with wonderful success, and, under new state laws, other children have been boarded in families with equally good results. During the year 1884, 135 children under three years, and ninety-nine over three and usually under eight, were boarded in families by that state. They also assert it to be a great saving to the state, reporting that the children become at an early age incorporated into the real life of a community, are frequently adopted by those persons who have had charge of them, and are capable of self-support at a much earlier age than if trained in institutions.

In view of the facts and of our convictions concerning the need of preventive work among children, this committee offers unanimously to the conference the

following respectful suggestions.—First: That it shall be an aim, through laws made to that effect, to remove, when practicable, to proper surroundings and to the benefit of family homes, all neglected and outcast children. Second: That asylums, temporary homes, and institutions may be simply a means by which we shall accomplish this object. Third: That the boarding-out system for babies and young children may be an additional means for the promotion of this object. Fourth: That a thorough system of investigation and visitation be inaugurated as necessary to the success of the work. Fifth: That we secure, if possible, a thorough system of classification which will protect innocent children from the dangers of being committed to correctional institutions.

ASSOCIATION FOR THE ADVANCEMENT OF BOARDING-OUT.

The *Charity Organization Review*, published in London, gives an account of the methods of this association, which has for its object to encourage the system, referred to by Mrs. Smith, placing homeless children in friendly families, rather than public institutions.

“Whoever has studied the reports of the commissioners appointed under the Poor-law of 1834, is aware of the grievous wrong of leaving children to mix with adult paupers in the work-house, and of the futility of brick and mortar hindrances to such association under one roof. To remove this wrong, our pauper schools were devised. Planted at a distance from the work-houses, they were undoubtedly a great improvement. Had the original idea been followed, of dividing the children into small groups, preserving as far as possible the features of family life, the evils inseparable from massing them in hundreds would have been avoided. But such grouping involves much additional expense and difficulty of administration. The larger the numbers dealt with in one body, the less the cost per head and the fewer the complications in the working of the great machine which constitutes the children and the staff of officers and servants needed for their care. Thus guardians were tempted to enlarge their schools, or to

begin by creating vast ranges of building, and so all power of treating the children individually was necessarily lost.

“Nevertheless, the cost of these institutions is unavoidably heavy, while the results, even in spite of anxious care and an earnest desire to secure the welfare of the child, are rarely such as to reconcile us to the system.

“One fact, patent to all familiar with the class concerned, is that it offers very unfavorable material to work upon. A small minority are the offspring of our respectable poor, and may compare morally with children of any rank; but a large proportion have inherited the feebleness of constitution which originally reduced their parents to pauperism, or left the children orphans at an early age. By far the larger portion, however, have a terrible inheritance, not only of physical but of moral inferiority, to weigh them down. To send these children out into the battle of life, equipped for the fight with sound minds in sound bodies, is a task that must always tax our strongest efforts.

“It needs no argument to prove that God's ordinance is the best. For the upbringing of children, he has appointed the home. Boarding-out restores the child to family life; but, further, it selects for each little one family life under the most favorable conditions. The foster-parents are chos-

en for high character and kindly disposition. Their dwelling must be wholesome; their means must be such as to raise them above the need of making a profit out of their little wards; and their family circumstances must be such as to secure that the pauper child will be treated as a veritable child of the house. Persons unacquainted with our working classes, though admitting that such ideal homes may be found here and there, cannot believe that the supply will equal the demand. But more than twenty years' experience in England, and experience extending over much longer periods in Ireland and Scotland, show that this belief is mistaken. Our association has made careful inquiry on this point, and finds, as those long engaged in the work already knew, that *it is the children, not the homes, that are wanting.*

"The method of procedure is as follows—limiting our remarks this month to boarding-out beyond the limits of the union to which the child belongs. The course of action in these cases is regulated by the provisions of the local government board order of 1870: Two or more residents in a rural neighborhood, where cottagers—suitable as foster-parents—are known to them, form themselves into a boarding-out committee, choosing one as secretary. He or she forwards to the local government board the members' names, together with references as to their standing and qualifications, and applies for a written authority to act. When the department has satisfied itself of the fitness of the persons so applying, the authority or certificate is granted, power to withdraw it on sufficient grounds being, of course, reserved. The committee is now competent to enter into agreement with boards of guardians, and to find homes for, receive, and watch over any children entrusted to them under the conditions laid down in the boarding-out order. These rules were in the first instance carefully drawn to secure the well-being of the

children, and yet to leave to committees and guardians all compatible freedom of action. They were, however, admittedly tentative, and experience shows that some modifications may be desirable. The local government board does not end its care of the children by granting the committee's certificate, and keeping a list of committees for the information of boards of guardians. Every agreement must be submitted to it for confirmation; the name and address of every child boarded-out is recorded at its office, and, from time to time, an inspector is sent to make the fullest examination into its condition. The published reports of these inspectors afford irrefragable proof of the success of the system. Thus is the parentless child restored to home-life, with all its blessed relationships, which stand him in good stead when he goes out into the world to earn his living; when he knows that his well-doing is as precious to those remaining in the humble cottage as if he had been born beneath its roof, and that, should sickness or misfortune overtake him, he will there find the shelter and counsel for lack of which the State's pledges must often sink and fail. Not rarely the child takes the surname of the family upon which it is grafted; in any case its pet appellation, Dick, or Jack, or Polly, becomes familiar to all who know it; and a clearly-marked individual existence gives that opportunity for healthy development of character which one among many hundreds, identified possibly only by its number, can never have.

"Although cost must come second in our estimate of different methods of dealing with these children, it is no insignificant consideration, and the economy effected by boarding-out is an important fact in its favor. The cost of maintenance in the work-house or pauper school is difficult to ascertain, owing to the great fluctuations to which it is liable from outlay on buildings, etc.; but it may be roughly computed as ranging in work-

houses from £13 to £24 a year, and in pauper schools from £15 to £40 and upwards. The total cost of boarding-out rarely exceeds £13, and often falls much below that sum.

"That a plan so simple and so cheap should not have spread more rapidly among us, is naturally a cause for surprise. In Scotland its proved success has led to its general adoption. Why should not England profit by it in equal degree? The kindly doubts of guardians, to whom the plan is new, whether children would be safe beyond their sight, is one reason; another is found in the large sums we have spent here in creating pauper schools —almost unknown north of the Tweed. But the safeguards provided by the local government board, the publicity in which boarded-out children necessarily live, and,

above all, the testimony of years to their safety under certified committees, may set benevolent apprehension at rest. Whether it is true economy to retain within the costly school, any child that can be boarded-out is a question for guardians gravely to consider. We believe that they will find our plan effects a double saving to the rates; first, by lessening by more than half the present cost of the child; and, secondly, by its greater success in merging him into our self-dependent population. As the system approves itself more and more to public judgment, the category of those who may legally be boarded-out will be more and more extended; and the time will come when no children but those casually under the Poor law guardians' care will need a special building to receive them."

LOUISA SCHEPPLER.

BY SARAH DE WOLFE GAMWELL.

"THE good that men do lives after them, or nowhere," said Carlyle.

It would be a pity if it did not, since "three score years and ten" are but a small space to work in, if that be all.

Happily, he who best serves his own day and generation, best serves the ages.

One hundred and forty-six years ago this thirty-first of August, 1886, was born at Strasburg, Jean Frederick Oberlin, of whom it may be said with as much emphasis as of any man of his, or of any age, that he was a worker whose works are imperishable.

The son of a teacher, he was educated for the ministry, and in 1766, at the age of twenty-six, he became Protestant pastor of Waldbach in Steinalt in Alsace, a remote and poverty-stricken region.

It was clear to his practical mind that

he could not better the spiritual condition of the wretched inhabitants of the Steinalt without first attending to their material wants, and to that end he set himself resolutely to the work, "putting his own hand to the plow." He began by building roads, and erecting bridges, and opening up the avenues to the civilization of the adjacent country. He introduced a new and improved system of agriculture, illustrating his ideas by the results of his own hard and patient labor, till sterile Waldbach was made to "bud and blossom as the rose." But he did not stop here. To one of his enlarged views, spiritual and intellectual growth must march hand in hand with physical advancement. He founded an itinerant library; he opened a school in each of the five villages of his parish. To him belongs the honor of es-

tablishing the first infant school that ever existed!

He died June 1, 1826, at the ripe age of eighty-six, and was interred with every manifestation of honor and affection in the village of Fonday.

When he began his labors the Steinthal did not number more than 500 souls; in the beginning of the century its population was 3000; now it is increased to twice that number.

It was not, however, of him that I wished as particularly to speak, in this paper, as of one who, obscure and unknown, entered so largely into his large plans, that, like the poor widow in Scripture, she gave to him and to his work "all that she had."

If any one ever lent a hand for a purpose high and true, and stood bravely and successfully by her resolve to the end, it was Louisa Scheppeler.

The frequent honorable notices of her are incomplete, but we always catch a glimpse of a life heroic, of a nature brave and strong and generous, of a will that undertakes the end and that will not be averted or set aside. She was fifteen when she entered his family, undoubtedly as a much needed servant to Mrs. Oberlin, whose health was always frail, and who had the care of many young children. She had been one of those who had early learned to work for the poor people in Waldbach, for she is spoken of as a "helper," and in addition to that she assumed the burden of her "father and his debts," whatever that might be.

After eight years Mrs. Oberlin passed away. Louisa was then twenty-three. She is spoken of as a "sensible, pleasing-looking young woman of mild and gentle manner, habited in peasant costume."

To assume the care of a family like Mr. Oberlin's, and to keep all the wheels of domestic machinery running smoothly was, as may be imagined, no easy task. Her health, too, had become impaired, because it had been the rule of her life to

spare everybody before herself, but so great was her filial attachment to Mr. Oberlin and his work that she never once thought of leaving her post and seeking easier fields of labor, or of accepting any offers of marriage, and these were not wanting from those who were not slow to recognize her worth.

There is a letter written "First of year 1793," which shows of what spirit she was:

"DEAR AND BELOVED PAPA:—Permit me, at the commencement of the New Year, to request a favor which I have long desired. As I am now really independent, that is to say as I have no longer my father or his debts to attend to, I beseech you, *cher papa*, not to refuse me the favor of making me your adopted daughter. Do not, I entreat you, give me any more wages, for, as you treat me like a child in any other respect, I earnestly ask you to do so in this particular also.

"Little is needful for the support of my body. My shoes and stockings and sabots will cost something, but when I want them I can ask you for them as a child applies to its father. Oh, I entreat you, *cher papa*, grant me this favor, and regard me as your most tenderly-attached daughter,—

LOUISA SCHEPPLER."

It was the universal testimony of Mr. Oberlin's friends, who knew of the inner workings of his home life, that Louisa Scheppeler, obscure peasant girl and servant though she was, was really a "power behind the throne."

Nor was she wanting in honorable recognition. She is spoken of as the "educational helper of Mr. Oberlin," and there is a pleasing picture of his table, drawn by a guest (of whom it seems there was always a lion's share in his house) in which his own children are introduced, and two others, who are receiving instruction in his house, and lastly, "Louisa his housekeeper, who presides, and two maids who sit at the bottom of the table."

In a letter written by Mr. Oberlin's oldest son, bearing date "Dec. 11, 1813,"

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there is this pleasing reference to her: "Our good and excellent Louisa Scheppler is still alive, and, always in conjunction with my dear father, observing the same fidelity and self-devotion in the performance of her duties."

Among the many avenues of philanthropic work, having their centre in the college on our western reserve, which

bears the name of Oberlin, would it not be a proper and a grateful thing for the young girls of the college to establish a "Louisa Scheppler society?" I suggest a society which, while it connects her name with his, shall, like her, have for its object the tireless doing of those things "lovely and of good report."

POVERTY AND MODERN CIVILIZATION.

ONE need not be a disciple of Henry George, or a believer in any form of socialism, to become convinced of the fact that "Progress and Poverty" go hand in hand, and that the flaw in our present theory of civilization is not a mere surface matter. Political economists, even of conservative type, admit it, nor do they offer any practical remedy. We are so accustomed to believing this the golden age and asserting that men have never since time began had such opportunity for "life, liberty and the pursuit of happiness" that it is well sometimes to look at the reverse of this theory. Here is the word of a man, conservative in belief, and offering no solution to the problems we face, yet emphasizing their seriousness in a fashion that all who labor to make things better must heed, as spur if not encouragement to still more persistent work:—

"Poverty, as a social evil, seems to be involved in a peculiar manner in modern civilization. In a savage state of society there is no attention drawn to it, for, as a rule, all savages are poor alike. In a servile society or under feudalism, the sufferings of poverty are but little felt, because masses of men are then at the disposal of a few, and it is to the interest of the master that he keep his slaves or serfs at work, and that he keep them in good condition to work. It is under what we call modern civilization that the distress

of poverty shows itself and increases. In that movement of society where men become responsible, each for his own welfare; where the race of life is almost wholly to the strong; where the survival of the fittest is the unembarrassed principle of success; in such movement is it that many are left behind, that many sink and go under in the struggle, that over against social prosperity the shadow of social misery and ruin falls. Curious as it may seem, it is yet the fact that where civilization has reached its highest development, certainly up to this level in human progress, social degradation, poverty and social distress also have reached their most wide-spread and most disastrous prevalence. The characteristics of modern civilization, as well as the old-time method of charity, therefore, must be considered in seeking a radical explanation of social suffering, and devising ways for getting rid of it. Modern life has cast about it conditions which savagery and feudalism scarcely touched. I do not therefore charge the old practice of charity with the existence of poverty and social misery. What I wish to make clear is this: that, given a state of society in which these evils are increasing, charity, as it has come to us from the past, not only fails to remove or even to diminish them, but, on the contrary, hastens the increase of the very miseries it would destroy."

THE HOUR-GLASS.

BY S. H. PALFREY.

ALONE within a vacant room I stand.
My cold and idle and unclasped hand,
From which dear hands have slipped to hide away
Themselves and waste to clay in churchyard clay,
Doth hold an hour-glass that his hours no more
Shall tell, who was its owner heretofore ;
For his are ended, and henceforward he
May but one period know—Eternity !

Through piteous tears, unpitied, I behold
The dull gray sands that ever, as of old,
Sifting and drifting steadily do go,
As when they fell to measure joy, not woe,—
And think on sand that is on coffins thrown,
And snow that over graves comes crumbling down,
And say, while no one hears, “ Thus worthless, all
My moments, months, and years henceforth will fall
In Time’s glass over-full ;—they only must
Ashes to ashes be, and dust to dust ! ”

O faint of heart ! Bethink thee how, unseen,
An hour-glass meanwhile is held, between
The mighty angels twain of Life and Death,
To mete to thee thy scanty term of breath.
The hurrying grains that leave its emptying cup,
Of deeds, words, thoughts, and feelings are made up,—
Or good or evil. Short enough, for prayer
And toil, is thy reprieve, without despair
Or wasteful grief. Oh, let the Past be past !
If far the Future, yet it cometh fast.
Thy dwindling now is fraught with lengthening doom.
Ere Satan bloweth up a wild simoom
To choke and bury thee, turn all those sands
To mortar for thy house, not made with hands,
Where thou again,—forever,—mayst abide
In bliss with all thy blest, in Christ who died.

A DREAM REALIZED.

BY HELEN CAMPBELL.

THERE died near London, only two or three years since, a young Englishman, Arnold Lorynhes, Fellow of Oxford, and born to all good things, on whom the sadness of daily working life so weighed that he literally sold his own in the vain endeavor to alter conditions against which he was powerless. It was not alone the "Bitter Cry of Outcast London" that moved him; it was the unvoiced, but hardly less bitter, need of the workers. There came a night when, too weak and spent to stand, he sat before the desk and made his last appeal to such as had hearts, the words failing on his lips as he fell back beyond any further word that mortal lips could speak.

Here they are, as the friend who made the little memorial of him recorded them: "I suppose what impresses us most in London, is the dreariness of life. I do think that the question of recreation is a question for the great landlords in London to consider. Will not one of these great men ransom his soul by building a great building where people may come out of the dreary streets and rest, and listen, if they like, to music such as Milton listened to? Why should they not get, as we do, a sense of the infinite,—for a great building is really the infinite made visible,—why should they not get a sense of the infinite from great buildings? Why should they also not share in our pleasures? If these great men would do this thing, it would be worth their while in many ways. I do think that that is a thing which the rich, at any rate, might think of."

Here the pathetic voice was silenced, not knowing if the plea had been heard by any ears that understood the demand; only knowing that it must be made. But

the love and longing that spoke in every word, made their way, consciously or unconsciously, to another mind, less weighted with the sorrow of living, and more certain of its possible joy, and in "*All Sorts and Conditions of Men*," Walter Besant gave to the world his theory of what a "*Palace of Pleasure*" might be and do for the worker. Whether he owed its conception to any knowledge of Barber Beaumont and his legacy to the people of London, we have no means of knowing. He told his story, and men and women who could never have been reached by more formal plea, smiled as they read and nodded acquiescence to every step of the romance. Men and women, too, of sense and reflection seized upon it, and gradually the practical possibilities evolved themselves, and the uses of the legacy became plain.

It is quite forty years since this citizen of London left the sum of twelve thousand pounds, "to provide rational recreation and enjoyment" for the people of East London. He had known this region many years, and known that no quarter of the swarming city stood in greater need of some rational form of amusement and recreation. Here the poor herd as nowhere else. The tenement barracks pour their streams of squalid, wretched men and women, steeped in foul air, wan and haggard from underfeeding and over-crowding, into the flaring gin-palaces, the only hint of light and warmth and comfort that the miserable lives ever know. Sunshine can find no entrance, and the few gleams that stray into narrow courts or light up festering alleys and gutters, bring neither hope nor pleasure in their train. To drink and

exchange conscious misery for stupefaction or the exhilaration of an hour is the only refuge, and so, year after year, brutishness has more and more taken possession, till resurrection for sodden bodies and clouded minds has seemed beyond any human power, till the very terror of such conditions roused to action.

In Walter Besant's "Palace of Pleasure," there were not only all manner of amusements, but also all forms of instruction provided, and the executors of the Beaumont trust modeled their plan after the same fashion. The fund grew in the forty years of waiting, and was added to by subscription, till more than seventy-five thousand pounds were in their hands, and on the 27th of June, the Prince of Wales laid the foundation stone of what is to be known as the "People's Palace." Five acres of ground were bought on easy terms, and the plan, as it at present stands, includes provision for twenty thousand students in the technical schools which are one of the most important portions of the programme. There will be concert hall, gymnasium, swimming baths for both sexes, summer and winter gardens, library and reading-rooms; in short, every form of rational amusement and every means for rational education.

Not in one year or ten, will it be possible to determine definitely precisely what effect such a building has had on the people in the midst of whom it is set. Want and sin, oppression and wage-slavery, have so marked them for their own, that this generation may fail to show any very tangible advance. It is the children upon whom such effect will be evident, and the larger outlook will bring undoubtedly larger life and better hope for the future.

"Every great city must have, every great city will have in time its 'People's Palace,'" said one enthusiastic speaker. "Here is the wealth to endow it, the poverty that needs such solace, and the philanthropy to utilize the first for the benefit of the second. Let us have more and more 'People's Palaces.'"

How can one question the beauty, the fitness, the justice of such action? Who can fail to urge the rich everywhere to give from their abundance, toward the creation of such tremendous redemptive forces, or to bend every energy born of personal conviction to the same ends? Hope and desire and fruition seem marching hand in hand, in this new path. Is it possible that it is still a side path, and that the King's highway to the Delectable mountains has been missed? Can ardent souls have lost the way, and is the palace not the Palace of the Interpreter, but the fortress in which Giant Despair still crouches, and from which he will still issue to destroy? It is hard to question anything so beautiful, so filled with promise; hard to doubt where the best that man can do for man would seem to be at work, and yet never was there sterner need of question. Manhood is emasculated, freedom abolished, slavery of mind and soul perpetuated by every new form of charity, and there is no hint of anything but charity in these free schools, free baths, free concert halls, and all the appliances of the "palaces." Could they be built, like the great cathedral in New York, from the small contributions of untold numbers, so that each might feel his or her personal share in work and ownership, this curse of mere charity might be annulled. But the gift of one or of many, to whom fortune may have come through a lifetime of oppressing their fellows, holds small justice. Better such return than none, yet, for many of these givers, the very stones will cry out and some day bear witness against them. The man who sees before him a "Palace of Pleasure" as the end for which he works, is just so far beyond the man whose hope is bounded by his own pleasure; and yet, encompassed by that future, the day that is passes out of sight. Deeper than any need recognized by charity in general lies the need of a justice that asks, "What place, what right has this man or woman on the earth where we are walking side by

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side? How shall I help them to that place? How shall I teach them to know it when it opens before them?" When we have learned how to answer this question, there will be fewer institutions, for no numbers will stand waiting to fill them, and there will be less need of "Palaces of Pleasure," for men and women will have found

that the "gate beautiful" is within their own souls, and that earth and sky—nay, the universe itself, makes the palace. And if this seems carping, or even a form of hopelessness or pessimism, read again and find if such words do not hold the only escape from pessimism, the only sure hope for this or any age.

THE RELEASE OF THE BIRDS.

BY LUCRETIA P. HALE.

I SHOULD like to attempt to picture a vision, or perhaps prophecy, of what I fancy may be my occupation some fifty or seventy years hence,—perhaps sooner.

Having acted on sundry committees as a resident in Boston, when I am transferred to another sphere, whether higher or lower, I may still be put upon commissions to carry out philanthropic work on this world of ours. And by that time, sooner or later, perhaps a hundred years hence, I may be commissioned to assist the Society to Prevent Cruelty to Animals, which now labors in love of other animals than man, and will, at that date, be transferring the birds, who have been born and are still imprisoned in cages, to the Canary Islands, or the Cape Verds, or perhaps the shores of Africa, or whatever shores the geographers of those days will conclude to be the natural homes of these poor prisoners, if they had ever been allowed to have any homes.

I feel sure I shall be permitted to attend this joyous procession, whatever penance I may be sustaining, and from whatever circles of Inferno or Purgatorio I may be summoned, because I please myself so much, already, in imagining the joy of all these poor birds, who have been allowed life and wings, but never have appreciated the beautiful liberty, for which their wings had fitted them in life, and who have

never tasted the soft joys of this climate for which they were originally created. It is with this vision I would like to entrance those of your readers who share my feelings.

It will be a matter difficult to arrange, but we have seen so many difficulties conquered by modern science and activity, during our life, that we can believe that, after we are gone, the developments for travel will have increased, the transatlantic steamers will be larger, and able to accommodate the larger number of those interested in the great work, as well as the numerous prisoners to be released.

Doubtless the western shore of Africa will be chosen for the planting of this new colony. The slave-trade will no longer render barbarous the natives of this coast, and, perhaps, one of the means selected for their regeneration will be the introducing the immense number of happy birds in among the numerous variety of birds that are now to be found there. Of course, the numbers of these captives will be enormous; it may be impossible to give, in figures, any idea of how many there will be to be transplanted from their cages.

The number of pairs of sparrows given as the increase in English sparrows, from six pairs imported here in 1870, as estimated up to Nov., 1885, has been given

as 2,821,109,907,456 pairs. This may afford some foundation for a calculation with regard to the increase of caged canary-birds, but, of course, no correct statement can be reached, as we cannot yet tell how far the impulse for this generous crusade will extend, nor do we know how long ago the first caged canaries were imported here; then the canary-bird must be much more subject to sudden death from cats than the sparrow building under the eaves; and the cat, protected by societies, will doubtless have gained greater courage and dexterity in getting the better of its prey. At least a million will have been destroyed by other casualties. We have therefore to let our imagination reveal as to the number of cages to be transported.

Chick-weed and lumps of sugar must also be taken in large quantities, for these poor captives cannot at first have a taste for the native grub or worm of Africa, and will need to be gradually weaned into the use of animal food as well as of foreign seed. Large numbers of philanthropists will have to accompany the birds, therefore, to assist in feeding the bird colonies at the beginning, bringing also cotton-wool and hair for the first nests. There will have to be some effort to teach the birds to fly over spaces larger than one foot by eight inches, as the race of caged birds will already have become degenerated. Perhaps the wing may be left out of the formation of the future canary-bird. A little rudiment would certainly answer for all the hoppings over small spaces that are now allowed it.

Indeed there may be observations of some future Darwin, who, discovering the degradation of this bird species, on account of its constant imprisonment, will suggest that something shall be done to restore the normal conditions of evolution. By that time all the mocking-birds, of the race found at the South, will be in cages at the North, and the Southern groves will be depopulated. A part of

the movement may be to restore these to the homes of their ancestors.

But imagine the two trillion birds, transferred to the African shore, or their own beloved Canary Isles, with feeble wings learning to fly! Some healthy leader, happily brought up in a large aviary, will spread his wings, and show the way from one branch of a tree to another, perhaps encouraging the others, as we see here the parent robins helping the tottering birds that have just tumbled from their nests.

And then, oh then! what joy for those bird-lovers, some perhaps looking out from the decks of their ships,—(bird-lovers, something more than mere philanthropists), or waiting below on the shore, who are listening to the twittering, and warbling, chirping and whistling and singing—their *ramages*—for the French happily sum up all their joyous noises in this one word, that somehow to our ears gives, too, the sense of leafy branches and foliage in which they are plunging. It will be like the sound and sense of one of our country spring mornings all melted into one—perhaps like all the springs the back generations of these birds have lost, which have now come down to these released birds with something added, something unexpected, something never known to a single—what we may call *at-at-avis* of theirs!

Two trillions of canary-birds suddenly learning what it is to fly, and what it means to sing, not feebly hopping from perch to perch, but now on one side, now another, now far away, now nearer, with leaves above their heads, and waving shades and flickering sunlights, no bars to knock against, with little natural pools to dip their wings in, instead of sand-baths!

I leave the vision to be dwelt upon by the happy imagination of those who read this, and only ask, How many will follow the receding ships as they return to the cold winters where they were born,

even though some lumps of sugar may still cling to the top-masts?

The light of that gay assembly on shore is what I like to fancy may be granted me to soften any penance I may

be suffering, or to stimulate to greater activity in whatever world I may be living. Happy will be those who are the workers on earth to bring about the great occasion!

THE INDIGENT CLASSES.

THE following is a portion of a paper read by Superintendent of Poor J. B. White, at the late convention of the Superintendents of the Poor, held in Jamestown, N. Y., recently, on "The Employment of Dependent and Indigent Classes." The first part of the paper was made up of abstracts of the reports of superintendents on the amount and kind of labor performed by the poor under their charge. Superintendent C. W. Fuller of Erie County reported that last year 320 insane people in the county asylum worked 326,000 hours at various employments, and that the value of their labor at fifty cents for eight hours' work was, \$21,550; 415 paupers performed labor worth \$4,600. Mr. Fuller's figures show the average yearly value of each pauper and insane person's labor in the Erie county asylum and almshouse to be \$35.55. Mr. White estimated the value of labor at the Onondaga county house and asylum, during the last year, as follows:

Farming and stone breaking	\$2,600
Work on reservoir	300
Cutting wood, teaming, etc.	300
Shoemaking	300
Sewing and mending	700
Laundry work	1,500
Housework	1,200
Broom-making.	50
Total,	\$6,950

"The men could do much more if we had more land, but we have only eighty acres. Our best workmen are found among the insane, but plenty of attendants are necessary to make them available. One-third of those in our almshouse are over 70 years old." Speaking of employment for those having out-door re-

lief, Superintendent White says: "The city of Syracuse has paid annually from \$8,000 to \$10,000 for stone-breaking, and from fifty to one hundred men have found employment on the order of the city overseer of the poor. The city has lately substituted a stone-crusher and expects to save money by it. This remains to be proved. The stone-crusher certainly will not save men and women."

The conclusions are drawn from the several reports and the recommendations are as follows:

The impossibility of getting men of proper mental and physical capacity to make anything which was finished well enough to sell in the open market, has seemed apparent without a trial. The only out-door work mentioned for men, besides farming and repairing, has been quarrying and breaking stone. This seems to be the simplest and best way to use surplus pauper labor, wherever the stone are at hand and they can be sold or used. This applies equally to county-house and out-door paupers. Where the broken stone cannot be sold, the surplus labor might be laid out on the highways near the county-house, especially on those over which the supplies are drawn.

For a main dependence there seems to be nothing like mixed farming and gardening for county-houses and asylums. The work is healthy, does not need skill, and there is always a home market for whatever may be raised. The fact that the laborer may expect to share in the fruit of his toil, gives about the only inducement for willing work that can apply to his case. Every county-house

ought to keep, at least, one cow for every ten inmates, and this, done in connection with mixed farming, which is best, would need 100 acres of land for 100 persons. With this amount of land one of the greatest abuses of our poor-house management could be greatly modified. Every year, on the approach of cold weather, a certain class from the lakes and canals, from the highways and byways, drift into our poor-houses. They come ragged, filthy, and probably diseased. There is not much to be done at this season, and they are probably not in condition to do it if there was. During the winter they are cured up, cleaned and clothed.

When the roads become good and the weather fine, our winter boarder starts out to associate with his own worthless class. He certainly will come back next winter to that or some other like institution. As he goes out the keeper says: "We shall save the expense of keeping him through the summer; I am glad to see him go." Not so, you *have* kept him through the winter; you have nursed, fed, and clothed him. He now can earn something to repay for his care. With a sufficient amount of land, this class could and should be kept at work through the summer. I would not do this on a man's first entry to the poor-house, but if he returned, I would if the law was strong enough to hold him. If it is not strong enough, make it so. Would not this fill our institutions to overflowing? It would probably increase our number for a time, but not permanently; whether it did or not, it is better to keep these fellows the whole of the year than the wrong half of it.

The problem of finding work for those having temporary relief is a difficult one,

because neither the pauper nor the work is under our control. With an overstocked labor market, the unsteady and inefficient are first thrown out of work, and no employer will discharge a good workman to make room for a poor one. Even where a superintendent is interested he cannot give much time to finding employment for his wards. In my own experience I have had very few applications for male help; women are inquired for more frequently. I have most hope in such agencies as these: In large cities the bureaus of labor and charities, if they are well supplied with funds, and are managed by practical and hard-headed people, can do much in this work. The children of the poor in Sunday-schools are often brought in contact with teachers from the better classes who become interested in them and try to help them. Wherever there is a church of any kind, or a society, or a trade union, or any voluntary association of men and women, there ought to be a kindly interest in the welfare of their unfortunate members and a desire to help them. Superintendents and overseers should cultivate the acquaintance of employers, and of all who are interested in charitable work, and tax-payers, in particular, should be encouraged to make frequent calls to give such facts as they may have in regard to the poor of their acquaintance. The poor themselves need to have this truth impressed upon them: that when work has been found for them their only salvation is mostly in their own hands. Those who are faithful, efficient and temperate will probably have steady employment, and those who are lazy and dissipated will grow poorer, and have fewer friends and less to do.

SUCCESS IN CHARITY.*

A FEW days ago I was telling a friend something about the work we are trying to do, and when I had finished, she said, "Well, does it pay?" That is a ques-

tion that is probably often asked—one which, perhaps, we are inclined to put to ourselves occasionally. Does our work pay? As "Friendly Visitors," do we

* Paper read by Miss Anna L. Meeker at the Brooklyn Conference of Bureau of Charities.

meet with success? We naturally judge of any enterprise by the success with which it meets, and if, after experimenting a reasonable length of time our efforts are not crowned with success, common sense would indicate that we abandon that method of working and try some other. But what constitutes success? That must be determined by our aim. A man may attain to great wealth, and be regarded by men, generally, as a successful man, but perhaps his ambition has been to shine in the intellectual world, and if he has not accomplished that end, he regards his own life as a failure. A man may be a great musician, but if his dream has been to be a poet, he would hardly consider his life a success. So, if we would answer the question, "Are we successful as 'Friendly Visitors' of the poor?" we must first answer the question, "What is our aim?" Is it simply to gratify an inborn sentiment of philanthropy—to bask in the grateful acknowledgments of those upon whom we shower benefits? If so, I fear we are doomed to disappointment, for that is a pleasure rarely to be counted on. Do we endeavor to improve the surroundings of the poor; give them better homes at lower rents; provide work for those out of employment; direct them to various charitable societies that will supply their various needs? That is a part of our work, but, if that were all, I fear we would still be doomed to consider the work a failure. Much has been accomplished in these directions, but if we could exactly balance the amount of energy expended, with the amount of permanent good attained, I fear they would be out of all proportion. Force has been wasted, and that is poor social economy. We may spend a great deal of time and anxious thought in securing a place for a man out of employment, but if he carry to his new work the same habit of idleness, or insubordination, or intemperance, that deprived him of his

former position, how have we benefited him? The work will simply have to be done over and over again, and he will only get to depend upon us rather than upon his own manhood, to keep him in employment.

No; we must aim higher than at a man's surroundings. In nine cases out ten—perhaps I may say ninety-nine out of a hundred—the causes of a man's surroundings lie in the man himself; and our aim should be to elevate not simply or briefly the man's circumstances, but the man's nature; to speak the word of hope that shall arouse him from his lethargy and despair; to stand beside him as a friend, and encourage him to fight his own battle against misfortune, against his own evil tendencies; to have faith in him, and so give him faith in himself.

Does that seem an impossible task? It is a task not to be accomplished in a day, a year—perhaps a lifetime. We may not be able to measure our own success. Our work being moral, spiritual, the results must be intangible, yet they are none the less real. Who can weigh the value of a friendly word, spoken in season; of a kindly deed, done at just the right moment. We may never know it, yet we may have given the impulse that has changed a man from a disgrace to humanity into a benefactor of his race.

And after all, what have we to do with the question of success or failure? If we are convinced that our aim is a right one, if we are doing the best we can to attain that aim, there is nothing to do but to go on. It is the *work* that is ours. Results are not in our hands. We shall never be successful "Friendly Visitors," until we are willing to leave out of the account the question of success or failure. We may never know whether or not we have accomplished anything until we hear the Judge say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done unto it unto Me."

Woman's Work in Philanthropy.

No careful observer of the tendencies of modern charity can fail to note the growing interest in the broader movements of humanity for humanity, as contrasted with the efforts of a class or a denomination in behalf of class or sect. That both are important, goes without saying. Denominational feeling can only be kept alive by keeping alive the interest in denominational work, or, perhaps, a better statement would be, that good work can only be got out of denominations if the sectarian feeling is not permitted to wane.

It is altogether natural to prefer lines of labor marked out by one's own church, and quite true also that sectarian institutions and methods must continue to receive the larger share of the annual collections. One advantage of this lies in the fact that thus many a small patch of the Lord's great vineyard gets better cultivation than it otherwise would, and one of the disadvantages is that the patches are apt to absorb the interest and attention which could and should have blessed a wider field. The churches have planted here and there an oasis, and, in so far as these are refreshed by "the pure river of the water of life," they blossom and bear fruit, but the world is desert still, and while an oasis may draw now and then a weary pilgrim into its sacred stillness and rest, yet the wide, hot wastes lie still unwatered; the cooling shadows have scarcely touched the sands; and to the burning feet of the desert traveler it matters little that the grass of the green pastures has been cultivated to velvet smoothness for the tread of the Christian's feet. In other words, it matters little that the Christian graces thrive, to them who never see them, or that the churches care for the world, if the world never finds it out.

And there is another disadvantage that awaits much earnest labor done under the direction of religious bodies. Such work may be, and often is, only humanitarian; still it is thought to be sectarian. It may be done for the world; it is judged to be done for a few. It may aim only at the building up of the kingdom in the universal heart; it is thought to be building up a denomination by those who are too indiscriminating to discover that the two are often one and the same thing.

The people of a manufacturing town, for example, see every effort made to erect a Methodist church. Once finished it is large enough for all the people of the place, and for more than could be persuaded to attend it. It has been built because the needs of the people for a place of worship were strongly felt. But instead of all Christian people uniting in every effort to induce a congregation to gather within it, they devote their energies to the erection of a Baptist church, just around the corner, which inspires the Congregationalists to erect one for themselves just over the way. Now, for a series of years, all labor must be bent to pay off the debt on three nearly empty churches, and to raise the salary of three clergymen, where one was more than enough to meet the conscious need. Besides this burden of debt, collections must be taken for each cause adopted by each denomination, and so a lifetime too often passes while a church is getting ready to live.

To real life no process can be more deadening than this, as is shown by the fact

that so many churches come through such experiences without realizing that this building up of the church was not at all the object of their existence. Meantime, the world, out of Zion, moves on as before, discerning no burning heart of love and longing for its peace, in such apparent diversion of religious zeal to seemingly worldly ends.

It is no marvel, then, that the masses do not respond to a call that is not distinct enough for them to know whom and what it means, or that the churches fail to gather out of the world such coöperation and help as they need, or to draw to themselves such spiritual needs as they can help.

As a counteracting influence upon the masses, of such special and isolated efforts, come the forms of work in which all denominations alike can join. These humane efforts need to be largely multiplied and largely to be supported, morally, at least, by the Christian communities of the land; that is, if the church cares to create or to increase the belief in itself as a remedial agent for the souls and bodies of men.

Any movement, in the upholding of which all varied denominations join, bears to the common mind evidence of loving interest in common welfare, and inclines it to feel, what it surely needs to feel, that religion and benevolence are co-workers for humanity.

In time of any great calamity, such as flood or fire, earthquake or famine, the union of effort on the part of all denominations goes far to draw the non-churchly element into sympathy with the more devout. What religion is, is only to be shown by what religion does, and what it does for the world is known to the world, which is slow to see that what it does for itself may also be done for the race. When the churches coöperate heartily with organizations for charity; when they unite in pursuing works of sanitary reform; when they, all together, tear down and build up tenement-house dens; when they grapple with one mind with the evils of the day, and all pull one way with undivided strength; when they grasp the labor question as one man, and clasp hands over the drink problem, the world will know, as it does not now, that the church has a care for its weal, and will not stand reluctantly or sneeringly by, with small hope or faith in the coming of the kingdom of God.

We have no better illustration of the strengthening of sympathy between the religious and non-religious classes, than is furnished, both in this country and in England, by the inauguration of so-called "Hospital Sunday."

From the first, it was a popular and uniting movement. In England it has grown far more rapidly in proportion to the population than it has done here. Each year the London statistics show an increase of from fifty to one hundred congregations who contribute to the Hospital Fund, and this has gone on until over 1,600 churches now join in this benevolent work. In New York we are doing far less, but nearly 250 congregations are already united in this effort to comfort and benefit the invalid poor.

Leaving out of the question the actual relief and comfort furnished by the thousands of dollars these churches give, there is inestimable value in the united giving. It preaches far more powerfully to the popular heart than do the 1,800 united sermons preached in the contributing churches on hospital day, and draws not only the sufferers and their friends nearer to the church, but the churches nearer to each other. In this union of labor in hospitals, we have only one illustration of the value of such combined effort. In many another direction the need is equally great, and the day seems drawing nearer, when for one denomination to undertake a work for the general good, will be a signal for all the others to lend a helping hand.

OCTOBER.

BY M. L. DICKINSON.

Oh! sunny day, whose mellow, golden light
Lays its soft cheek upon the earth's brown breast,
And smiles back to the clear October sky,
That seems to bend from its calm rest on high
As if it coveted the warm caress.
A yearning look is in its depth of blue,
As if it glad would take the old earth's hue;
Its burden bear of faded leaves a while,
Could it but share with them the sunbeams' smile.
How this swift mystic angel of the light
Darts its white fingers down among the trees,
Tossing the gold leaves from the birch's brow,
And ere the birch can lift its white arms up
Stealing a glory from its shining locks,
And sending it in quivering, amber gleams
To hide its gold in beds of moss below.
The maple's crimson blush grows deeper red,
And glows and glistens like the cheek of one
Whose waiting heart some glad, sweet thought had touched,
That set the pulses bounding quick within.

Never a wood-bird nestled in the grass
More lovingly than these same beams of light
Do cling to and caress each faded thing.
Down by the river's brink scattering pearls
That straight the cool waves bind upon their brows,—
Then on the smooth, brown bank beneath the pines
Stealing, as tired of their shifting play,
And lying still, as though the Autumn winds,
Singing among the pines, had made them sleep.
A dreaminess, half mist, half tremulous light,
Sleeps in the hollows and enfolds the hills.
The shadowy shape creeps near, and nearer still,
Until it touches us with hands as soft
As those we folded over silent hearts,
Back in the dimness of long ago,
Holding white rosebuds that should know no bloom.

FREE KINDERGARTENS.*

BY CONSTANCE MACKENZIE.

THE past thirteen years have been memorable for the free kindergarten movement in the United States. Previous to that time, the work was largely private, experimental, and within the limits of the well-to-do classes. "Kindergarten" was the shibboleth of the few. It was new, strange, mysterious, and consequently made slow progress, often slipping back, often standing still. It needed free work, on a broader basis, to insure it careful, unbiased investigation and adoption by the many. The year 1873, which found the new educational movement scarcely astir, was to witness the initial steps of a large work in the right direction. In the fall of that year, Miss Susan E. Blow, of St. Louis, Mo., made the generous offer of her services to the Board of Public Schools of that city, consenting to supervise and direct an experimental kindergarten, if the board would provide the room and the salary of one kindergartner. This offer was accepted; and a primary school teacher was trained, and installed as an assistant. The work of a year proving successful, the board opened, in 1874, two additional kindergartens, also under Miss Blow's supervision and control. From that time, they were established as fast as teachers could be trained to take charge of them. At the end of five years there were two in nearly every first-grade public school in the city; and, to-day, St. Louis gives training to over four thousand little children, preparatory to sending them into the public schools.

From 1873 until 1877, St. Louis stood as the sole representative of free kindergarten work in the country. In 1877, Mrs. Quincy A. Shaw opened two kindergartens in the vicinity of Boston,

Mass., at her own expense. She gave largely, also, toward the support of two in Cambridge, and, in 1878, opened fourteen others; in 1879 twelve more. Since then changes have been made; and there are, at present, twenty in and near Boston, with an enrolment of about thirteen hundred of the poorest children. These are, as they have been from the first, supported solely by the liberal charity of Mrs. Shaw.

In the summer of 1878, Prof. Felix Adler, of New York, founder of the Society for Ethical Culture, spoke forcibly and effectively at a meeting of influential citizens of San Francisco, urging the necessity of putting into operation in that city a system of free kindergartens. The outcome of this was the organization of the still existing Public Kindergarten Society, which, starting with one kindergarten and fifty children, has at present three kindergartens, caring for two hundred of the poorest of the San Francisco waifs.

The next year, which set its seal of "well done!" upon the Public Kindergarten Society, proved also the inability of this one association to meet the needs of the large city. In the fall of 1879, Mrs. Sarah B. Cooper and her Bible class took into their helpful hands the task of founding other of these child-saving institutions, and so started into existence the second free kindergarten society of San Francisco, under the name of the Jackson Street Kindergarten Association, since changed to the Golden Gate Kindergarten Association. This society gathers in more than eight hundred children, taken mainly from the gutters and

* Report presented at the National Conference of Charities and Correction, Minneapolis, July, 1886.

the wretched "homes" of the slums of San Francisco.

In the same year, with the later California Society, Mrs. E. M. Blatchford, of Chicago, Ill., opened the first free kindergarten of that city. It was so successful that others were called for; and, in the fall of 1881, the Chicago Froebel Association was formed, and a teacher engaged to train a normal class of kindergartners. In 1882, the society supervised four kindergartens, which were finally so over-crowded that the pressure for more ample accommodations became irresistible; and, in 1886, the number of kindergartens was increased to ten, with an enrolment of five hundred children.

Late in the winter of 1881, several private citizens of Chicago established the society known as the Chicago Free Kindergarten Association, which had for its objects: *first*, the founding and maintenance of a free normal training class; *second*, the establishing in that city of a system of free kindergartens, to be supported by private contribution. To-day, this society has under its charge fourteen kindergartens, giving training to eighteen hundred children, from the poorest homes in the city.

In the autumn of 1879, Miss Anna Halowell, of Philadelphia, who had, from the first, taken a warm interest in the work in Boston, decided to try the same experiment in her city, beginning with one kindergarten, to be supported by private contributions from friends. The success of one encouraged the establishment of others; and, by the co-operation with her of the Society for Organizing Charity and other benevolent associations, five were opened in the following eight months. In 1881, the work assumed such proportions that a society was formed and incorporated, under the name of the Sub-primary School Society. It was hoped that ultimately kindergartens would be adopted by the Board of Public Education, as a part of the public school system.

Growing work called for growing funds to meet expenses. City councils were petitioned, and the amount of five thousand dollars was granted for two successive years. In the next year and the next, renewed applications obtained each time a grant of seven thousand, five hundred dollars. The society to-day supports twenty-nine free kindergartens, with an enrolment of one thousand children, mostly from the poorest and most ignorant classes, frequently from the most degraded and vicious. Half of the expenses and accommodations are met by appropriations from the city treasury, and half from associate committees connected with various charitable institutions.

From the first, the attitude of the Philadelphia Board of Public Education has been friendly and generous. The use of vacant rooms in public school buildings has been cheerfully accorded, and helpful consideration and encouragement always extended by the superintendent, Prof. James MacAlister.

In his annual report for 1885, Mr. Edward T. Steele, president of the board, earnestly recommended kindergartens as part of the public school system. The consideration of the subject is at present before the board.

The Cincinnati Free Kindergarten Association, established in 1879, supports six kindergartens, whose three hundred children are of the poorest class in the city, embracing a large foreign element.

In 1880, we find Milwaukee, Wis., considering the advisability of following the wise lead of St. Louis. A kindergarten was opened in connection with the Central School, under the directorship and management of Miss Sarah A. Stewart, former principal of the normal school of Milwaukee. In 1882, two additional were opened; and the present year finds twelve public kindergartens, training nearly fourteen hundred children.

The Milwaukee Mission Kindergarten Association, still in its infancy, was es-

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established in 1885, and has already under its charge, in its three kindergartens, one hundred and fifty children.

New York can probably boast of a greater number of free kindergartens within her limits, outside of kindergarten associations, than any other city in the Union. Oakland and St. José, Cal.; Denver, Col.; Hartford and New Haven, Conn.; Portland, Me.; Pittsfield and Florence, Mass.; Louisville, Ky.; Baltimore, Md.; Detroit, Mich.; Minneapolis, Minn.; Buffalo and Oswego, N.Y.; Providence, R.I., are, in addition to the cities cited above, giving free training to more than two thousand children in and out of institutions.

As a basis for this Report, a carefully-prepared set of questions, asking for information on free kindergarten work, was distributed to all who were believed to have had practical experience. These were responded to with a promptness as gratifying as it was helpful.

An examination of the replies shows an average age, for each kindergarten child, of four and a half years. The classes reached range from those in "moderate circumstances" to "our future criminals," with a strong majority in favor of the latter. Between these two extremes are "children of the working classes," "the poor," "the very poorest," making the average class those of "low and degraded parentage." From these we exclude the public school kindergartens of St. Louis and Milwaukee.

To the question, "What is the apparent influence of the kindergarten upon the children?" comes a deluge of answers, their burden being, without exception, that the effects have been only beneficial. St. Louis sums it up as follows: "The influence of the kindergarten upon the children is strongest in developing *power*. They grow in self-directing activity, intellectuality and morality, strikingly manifested wherever the kindergarten influence is purest and strongest; and the

entire training results in habits of mind and body which noticeably conform to a well-developed ideal in the mind of Froebel."

To the question, "Do you notice any beneficial effects of the kindergarten upon the children's homes?" the testimony is enthusiastically in the affirmative from all who speak from close and personal observation. As upon the children, so, through them, upon the homes, the improvement in cleanliness, tidiness, order, is marked; speech and manners grow gentle; the house becomes an attractive home. "Many mothers have assured the teachers that, through the effect of the kindergarten upon their children, their own thoughts and actions have been influenced. They have learned to realize the duty of being 'good mothers.' Fathers have noticed their boys' interest in the shop-work, and have become more interested in intelligent observation of their own work. The family life has grown more happy."

Many quote the testimony of public school teachers, to the effect that the influence of the kindergarten is seen often in the older brothers and sisters of the little children.

The question, "In what direction is the influence of the kindergarten most potent?" finds the answers echoing one another in such expressions as, "In developing will power," "In training children to think," "In developing the power of self-control," "In establishing systematic habits," "In teaching obedience," all of which may be condensed into one phrase, in character-building.

We give the next two questions together, because in so many instances one covers the ground of both. "In your judgment, does the kindergarten prevent crime, and in what way? Does it prevent pauperism, and in what way?"

Three papers answer in effect that, with so many outside, counteracting influences to be taken into account, a

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positive reply in the affirmative cannot be given. Two say that crime and pauperism *are* prevented, modifying this by a consideration of home and after-training. "The kindergarten itself does not, of course, bear directly upon crime," writes one of our correspondents; "but, if the entire after-education of the child were carried out according to the principles of the kindergarten, there can be no doubt that its effects would be strongly felt in every direction. At present, however, whenever the training the child has received in the kindergarten is not continued after he leaves there, and is, even, as is often the case, directly opposed to it, the influence of the short and temporary experience of the kindergarten cannot but be weakened by later contradictory training. The prevention of crime would lie in developing the active virtues, the germs of which are awakened and presented as ideals in the kindergarten. Kindergarten training continued would aid in reducing pauperism by developing self-helpful activity. The beginnings of manual training are part of the kindergarten. The child's hands and eyes are ever busy to produce and observe.

"Nearly every trade and art has its place in Froebel's system, which gives the child the alphabet of them all, by calling upon him to master the materials and principles common to all. Hence, the manual training side, developed and continued, would give all people the desire for and the power of self-supporting activity, and in this way reduce pauperism."

Others answer that the kindergarten does prevent crime and pauperism: "by teaching the child to respect the rights of others"; "by developing the power of invention, with ability to execute"; "by preventing idleness and encouraging industry"; "by training the hand to work, and the mind to love and respect that work"; "by training the child to be self-dependent"; "by teaching energy, despatch in his work, and diligence."

From 1873 to 1886, the number of kindergarten children in this country has been steadily increasing from a handful of one thousand to twenty thousand. The kindergarten system is now old enough and strong enough to speak for itself. The prejudice of the few, who *will* not see the hurtful zeal of unwise advocates, who claim for it more than it claims for itself, though it did much to hinder its first uncertain steps, now holds it back no longer.

With the practical experience of public kindergarten work contributed by two cities; with a State law passed within the last few months in Connecticut, to the effect that three years shall be the legal minimum age of admission to the public schools of that State; with progressive men and women awakening to a realization of the value of good *early* training for children,—the future is full of hope that the kindergarten will become the basis of public education, as well as the introductory step in all work for the reduction and prevention of crime and pauperism.

EMINENT authority says, "The conventional modes of almsgiving without inquiry and without interest exactly reverse the precept we are bound to obey, and *overcome good with evil*," changing thrift, industry, soberness, into idleness, waste, drunkenness.

IN the golden future, when greatness will be moral, not material, when ideas will weigh more than ingots, our glorying will be in the fact that on this soil, poverty, ignorance, vice, wretchedness, were overcome by wisdom, love, patience, self-denial, charity.

THE SOCIETY OF DECORATIVE ART.

BY M. A. S.

As the winter months of 1877 were closing, a little company of ladies met in one of the princely homes of Madison Avenue, New York, to discuss the advantages and possibilities of entering an untrodden field in the history of philanthropic work.

The women who composed this gathering were by no means unacquainted, either theoretically or practically, with the various charitable organizations of our great city. In fact, wherever any form of mental, physical, or moral want had presented itself, such women had exercised their high privilege by aiding to provide institutions to meet the ever-widening range of human needs,—from asylums for unclaimed infants to homes for the aged and infirm. This ministry had, however, been largely in behalf of that stratum of society held down by untold fetters: by poverty, neglect, or crime: a class which enjoys being fed, warmed and clothed by other than its own exertions; which does not always love to work, and often is not ashamed to beg; a class which, in short, calls for small delicacy in the giver, because it counts it no humiliation to receive.

In the pressure of work for these ever-prominent needs, it is not strange that women should have awakened but slowly to the consideration of the wants of quite another class—of those who in point of birth, education, breeding and talent, fill places as high as any who enjoy the accessories of wealth.

In a country like ours, subject to alternating waves of prosperity and adversity, storms of financial disaster often sweep away with one stroke fortunes which, yesterday, provided homes of affluence.

Wrecks of such homes lie all about us, remote or near, arousing, in those who have escaped such storms, not only sympathy, but sense of responsibility to relieve those less fortunate than themselves.

Of all the helpless beings of earth, next to children in arms, the most helpless are women “who have seen better days;” women who, as a rule, have not been taught either to toil or spin.

Multitudes of honorable women, who are educated mistakenly or not at all, in so far as the exigencies of life are concerned, are in this helpless class. No problem is more vital than that of how mothers, wives, and daughters, born and reared in luxury, can meet the oft-times crushing needs arising from homes depleted, hands tied, health crippled, and purses emptied,—when they have neither talent nor training necessary to avail themselves of any one of the many avenues opened for women’s work. To consider this problem was the object of this gathering.

In a broad sense, the truest philanthropy is that which teaches the helpless to help themselves; which makes the gift of money a secondary affair. The highest reach of benevolence aims at making the recipients benefactors, which was the underlying argument of this new and untried philanthropy.

It was not, by any means, a secondary consideration that the time was ripe in our country for more thorough education in artistic work. To that end, an organization—a school—was demanded, at the hands of our countrywomen, to many of whom wealth, experience of travel, and education at the best art centers of the old world had given a wide field of

observation. They knew the importance of thorough organization, and the value of a proper use of time in any undertaking, new or old. They did not need to be convinced of the advantage of artistic studies, which would open remunerative lines of labor, to be pursued at home, and which could not fail to add to these homes refinement and culture and beauty, while ministering to their more material wants.

As results proved, very good seed was sown in rich soil, at this first small gathering, to discuss these things; just twelve days later, a second private council resulted in the determination to call a general meeting, where formulated plans of work should be presented, and, if possible, an organization formed without delay. This was accomplished under its present name, March 28th, 1877.

"The minutes of this meeting record the first mercantile transaction of the society, in the sale of a dozen doilies, made by a Southern lady, after a Kensington model." From the hour of organization the hearty response, the enthusiastic interest in the work, was a surprise and delight, not only on account of the personal efforts of those who were rich in the threefold gifts of time, money, and generosity, but the public press graciously voiced the thought of these good women as heralds of a new departure in loving ministry. Circulars, in many cases accompanied by personal letters, stating the conditions on which work from contributors would be accepted, on the opening of sales-rooms in the early autumn, were scattered broadcast over the land. Number 67 Madison Avenue became the temporary headquarters of the new organization, during the intervening months of preparation for public patronage. Skillful plans must be laid and earnest work done, in order successfully to launch a bark so dependent as this must be upon the fair winds of public favor. Technical training had its beginning during this preparatory season. This was the foun-

dation principle of the work; the arm of strength by which the new structure was to be built up. Consequently, a teacher was secured, for the summer months, who had received her diploma from the South Kensington School of Art Needle-work. Two art classes, one free, were also formed, embracing lace-work, china-painting, and decoration of pottery.

As a result of sending out circulars for contribution of work, two hundred applicants had enrolled their names before October 15th, the date of the opening of the salesroom at 4 West 20th St., six months after the organization was formed. From that hour to follow the history of the growth of the society, is like tracing the course of an ever-broadening stream.

One question, the most important one of all, perhaps, was more than answered, and that, too, in a manner which removed all doubt as to the need of such an organization. The response, both from our own and adjoining cities and towns, as well as from the most cultivated distant centres, far outran the most sanguine expectations. As a proof of this, within three months after the doors were opened, seven hundred and nine women had entered their names as contributors, and those from twenty-two states, which was the best possible testimony that a universal want had been met. From the first report of the Needle-work, under the instruction of Mrs. Pode, some interesting facts are given as evidence of the great eagerness of the learners, many of whom were shut out from personal relations with instructors.

Various stitches had been taught, in a few months from the beginning of the work. In some instances the instruction was by letter only: in one case to an invalid, who was soon able to send beautiful work from her sick bed, which she had not been able to leave for over two years. Another pupil, in Indiana, after several unsuccessful efforts, worked with so much perseverance, under her written

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instructions, that she was able to send a piece of embroidery so admirable, in color and execution, that it was sent to the first loan exhibition, and afterwards to an auxiliary society, as a model to contributors.

So great was the interest aroused in the minds of the community upon this subject that, almost conjointly with the opening of the sales-rooms, a project was started to aid in raising funds for the good work.

To the accomplishment of this end, the plea went forth to all those who were owners of precious treasures, of whatever sort, that they should loan them to raise funds for the new enterprise. The result of this will long be remembered as the first loan exhibition in aid of the New York Society of Decorative Art, which enriched its treasury to the amount of \$7,940.20.

In March 22d, 1878, the organization of the year previous, March, 1877, received from the Legislature of the State of New York, an act of "Incorporation" under the name and title of the "Society of Decorative Art," and, as will be seen by article 1st in the constitution, "The objects of the society are the reception, exhibition, and sale of artistic and decorative work, the promotion of Decorative Art, and the instruction in artistic and decorative work and industries."

So rapid was the growth of the society that, at the end of six months, larger quarters were secured at 34 East 19th St., where the work seemed fairly launched with classes, the department of Needle-work, and a library, the express purpose of which was to benefit contributors out of town, remote from public libraries. It seemed of primary importance that the first efforts should be given to the work of the contributors, as the standard must be placed high enough to meet the demands of the buyer, and, although in many cases articles had to be rejected, yet such written criticisms and advice

were returned with them as to encourage still more vigorous application, until success was won. From the very beginning of this agency, it has borne an unwritten story of education, suggestion, and aid, as is clearly seen from one of the earlier reports, from the committee on admissions, which says, that "two thousand four hundred and seventy-three articles had been returned, during the year, and a letter sent with each one, which had any prospective merit, containing criticisms, with proper suggestions."

The second year gave much encouragement in the Needle-work department, which, in the execution of its orders, employed thirty-seven women, besides the regular employés of the establishment, while the classes in art needle-work were attended by one hundred and ninety-eight pupils, seventy-six of whom were free. From these students graduates were sent out, as teachers, to the prominent cities of the country. This interesting report, of 1879, contains also the surprising fact of nine auxiliary societies, which had already sprung into life, and in proof of the unabated sympathy with the enterprise in our midst, a second loan exhibition was held at the Academy of Design, in the autumn of 1878, far out-reaching, in artistic merit, that of the preceding year, giving the society the financial gain of \$4,329.51.

Passing on, in the records of this attractive history, to the close of its third year, (1880,) it is plain that the interest was unflagging. The outcome of two years found one thousand eight hundred and forty-five names enrolled on the list of contributors, from twenty-five states, to whom, after deducting the regular percentage due to the society, \$31,664.32 had been paid the preceding year. One hundred and fifty-four pupils had been taught in the free classes, thirty of whom had already been sent out as teachers to the different states. The Needle-work department had nearly doubled its amount of

work, while the names of such artists as Mr. Samuel Colman, and Mr. Lockwood de Forest were among the designers, with orders filled from the houses of Coffin and Herter.

The lending library, also, bears pleasing evidence of its share in the good work, especially in the letters from Southern ladies, and the great West. From such quarters came frequent regrets over feeble resources, as well as gratitude for the books sent them, and this petition occurs constantly, "Send us designs for embroidery, or for painting on china; we want to know how to decorate our houses, and to be able to send something to your society which will be acceptable and accepted." These books are sent by mail; the terms to the borrower are simply one cent a day and the pre-payment of return postage.

At a glance it is very plain to see of what immense value such a circulating library must be to many of our country-women, who live in isolated places, sent, as they are, freely, without limitations of locality. It has been the one forlorn hope, in many cases, as is shown by a Maryland village correspondent, who writes: "We are a band of struggling students, without a teacher or an art influence, except such books as you send us, and they are of inestimable value."

The pressing demands of the Needle-work department outran its narrow space within a year, which resulted in opening a communication with the adjoining house, thus promising room enough; but this extension, even, daily lessened in size as the orders grew, and, after a year of struggle, the society took possession of their present quarters, 28 East 21st St., which not only secured more ample accommodations, but also "offered the advantage of combining the different branches of work under one roof. From this moment larger attention was given to what is called a loan department, a plan generous enough to reach those living beyond the reach of

materials, and who are too poor to buy them. The work sent out goes principally to this class," the bare cost of materials being deducted at time of sale.

This branch of the work deserves especial notice, as it often helps bed-ridden invalids who find, in this pleasant employment, a mental diversion, coupled with that self-respect which always flows from being able to help one's self. Fifteen dollars secures a membership of this committee, and, judging from the grateful letters which almost invariably follow what they receive, it would seem a four-fold interest upon the investment. As most of this work is sent to a distance, the letters are numerous as well as gratifying. One poor woman writes that she had saved enough of her little earnings to buy a cow, while, for a number thus helped, sufficient has been saved to go on with art studies.

Aside from the financial aid given by the Needle-work department, every year has furnished stronger proof that it was becoming a center of instruction, from which many skilled workers were continually going forth, both as independent teachers and as aids to auxiliary societies. An illustration of this fact was seen in the competitive prize design exhibition, held in the American Art Gallery, in 23d St., May, 1881, when many of the society's contributors entered the competitors list for the prizes, shoulder to shoulder with some of our well-known artists.

Miss Townsend, who was one of the societies *first* contributors, drew, at this exhibition, the \$500 prize for her picture, which was sold for the same sum.

A large increase in the classes marked the work of 1882—so great that rooms for this purpose were secured on the opposite side of the street, resulting in "four hundred and eighty-seven lessons in china-painting, one hundred and eighty-two in water-colors, sixty-four in oil painting, forty in tapestry painting, and five hundred and fifty-one in drawing;

making a total of thirteen hundred and twenty-four lessons" in that department alone, while in the Needle-work the number reached one thousand and seventy-nine, *more* than half in the free classes.

Is it easy to forecast the fruitage of one such year of earnest teaching? These pupils and teachers pass on, with their training and discipline, ready, in their turn, to give, even as they have received; and when it is remembered that an annual subscriber of \$5 is entitled to nominate one pupil for six free lessons in art needle-work, there should be no empty places in the class-rooms.

Besides the ever-growing demands of the various forms of art education which the society has most ably sustained, it has stretched out its arms to the street poor entering some of our institutions, and opening free industrial classes in modeling, designing, and drawing. Lessons have been also given to girls, "at different missions and asylums, in plain as well as fine white sewing, marking in outline on linen, hem-stitching, feather-stitch, etc." Six or seven different localities have been selected, and doors open for this work with eager interest to the poor children. It is not the plan of this article to enter into the details of this feature of the society's work, but a visit to the studios of the manual and technical classes, 37 and 39 West 22d St., proves that here is earnest work, and in the right direction.

It is plainly seen, here, that the word education is not a misnomer, for the children are not subjected to methods of teaching which appeal, in nine cases out of ten, as little to the understanding as to the taste, but they are given a piece of paper and chalk, and set to work. This is the principle of instruction, to use "the eye and hand," follow the master, copy the line which he makes, and, if there is a latent talent for art within the brain of these poor little waifs, such teachings will be a valuable aid to

development. If not in forecasting the future of this large class, dependent upon their own efforts for daily bread, it seems impossible to calculate the advantage of thorough instruction in any single department of work.

It is impossible to calculate what has been wrought in the short history of the Society of Decorative Art. "Less than eight years ago all that was known of embroidery, in America, was the ordinary cross-stitch canvas work, done in the crudest colors, and most common-place designs."

In this city, possibly half a dozen ladies had learned the Kensington stitch during a European visit, while, at the present moment, the names of about four thousand women are enrolled as contributors to this, the parent organization for women's work, to whom \$234,398 has already been paid.

The yearly record of what is personally received amounts to a good salary—much more than is paid to employés by some of our wealthiest merchants. From the report of 1884, we gather that the previous year one of the contributors for embroidery was paid \$757.52; to another, for the same kind of work, \$1016.15; to another, for inlaid woods, \$638; to another, for china-painting, \$267. The highest price reached by any contributor, for a year's work, so far, is \$1477.15.

As encouraging as these statements are, it is but little, in many cases, that we can express in figures, for underlying what they cover is many a pathetic history of households kept under one roof, with the material supplies comfortably met. Many an interesting tale could be written of what has been already accomplished, but around these domestic histories a veil is drawn. Not even the names of the contributors are of necessity known to any of the officers of the society, except those whose business it is to receive the work. Yet we cannot withhold a few illustrations. In the single item of dinner cards,

one young lady was able, in four years after the society opened its doors, to earn enough not only to supply her own and the wants of a widowed mother, but to buy a simple, country home. From another source the story is related of a high-born, finely-educated woman, cut off from the necessities of life by an intemperate husband. She was the mother of four children, who needed her homely influence. The question of what she could do, was answered by the open door of the S. D. A., where she was able to utilize her one accomplishment of needle work, and earned, thereby, nearly \$1000 a year by the Society's sales.

Two young girls, who had been accustomed to every luxury, awoke, one day, to find themselves orphaned and poor, with a family of younger children whose wants they could not ignore. Turning over their possibilities for earning daily bread, they took their little talent to the society, and, through their introduction to the free classes, soon became skilled workers with the needle, which gave the entire family a comfortable support, in a snug home. Still another oft-repeated want is shown in the family of a poor clergyman, in a Southern country town. Much of the time the husband and father was ill. There were two children, and no supplies. The wife could do some china-painting, and ventured upon sending her wares to the Society for inspection. They were pronounced good, whereupon cheer entered that anxious family, and money enough was earned to fulfill an earnest desire of the mother's heart, to educate her children.

In the matter of education, what has been accomplished? Was it too much—a plan too broad—to form a school which should make those who were taught our best producers—the recipients, our benefactors? The society gave a noble testimonial of its capacity in this direction in a holiday sale, last December, at

the Hotel Brunswick, which, in artistic display, must have been not only a great surprise to all the visitors who had not been familiar with its yearly progress, but also a cause for national pride. Heretofore, the highest aim in this branch of the Industrial Art education in our country, seems to have been to copy, imitate well, to learn what nationality such product represents; but to one who believes in the fact that even in the over-mastering material development of our republic, it is possible to be creators of art. This display was a hopeful omen, and could but touch the patriotic heart, for, in design, color, and workmanship, there was neither occasion for criticism or comparison to our discredit, with French or English standards.

It is a fixed as well as correct rule of judgment, that the value of human endeavor is in proportion to practical results, immediate or remote, and this hasty glance over the birth and developement of a noble industry has in it every encouragement to press forward, as the necessity of self-help for women must continue to exist.

Let it not be forgotten that the small annual subscription of \$5 will do much to keep life within its borders; \$10 entitles the subscriber to give a pupil six free lessons in any one branch taught by the society; \$15 furnishes one contributor to the Workers' Aid, to whom commenced designs and materials will be sent free for one year; while \$100 furnishes a year's instruction to a pupil in any of the classes taught by the society.

Surely the planting and support of such an organization has lightened the heavy load of many a faint-hearted traveler, and, in giving it our hearty support, we but respond to one of the most precious commands of the Divine Master,—“Bear ye one another's burdens, and so fulfill the law of Christ.”

TOILERS OF THE CITY.

BY CLARA MARSHALL.

VII.—*The Copyist and the Cashier.*

"WELL, Miss Wolfe, what have you seen to-day that is interesting?" asked Annie Neville, as Miss Wolfe came into their sitting-room for a twilight talk before dinner.

"I have seen a girl who addresses envelopes for a living," returned Miss Wolfe.

"That is what I should do, if I had to work with my hands for a living," said Annie. "I would much rather address envelopes than sew."

"Supposing that you could do either," observed Lou.

"I don't pretend to sew very well," returned Annie, "but I am sure I write a very good hand."

"And how many envelopes do you think you could address in a day?" asked Miss Wolfe.

"Oh, ever so many!" replied Annie. "Two hundred at least; and, if I scribbled and scratched, I suppose I could address five hundred."

"But you would not be kept in a publishing and novelty establishment unless you could address a thousand a day," said Miss Wolfe. "That is the task required where Annie Drown works."

"Does she address all the envelopes for the establishment?" asked Lou.

"No; there are a dozen girls at work in the same room, all scribbling at railway speed, from eight o'clock in the morning till six in the evening, with a half-hour's recess at noon. They expect to send out one million, five hundred thousand circulars in the course of the winter."

"One million, five hundred thousand?" exclaimed Annie. "Where do they get all the names?"

"They have boxes and barrels full of postal cards and letters that they buy from this, that, and the other place; and the names are taken from the bottoms of these. The girls are paid a dollar a thousand, or a dollar a day, according as it is 'piece-work' or 'week-work.' Some very rapid writers can go as high as fifteen hundred a day, but, in such cases, the writing is so often illegible that, as a general thing, the copyists are paid by the week. Fanny Drown says she only wishes the work would last all the year round, instead of from October to May, as it is very difficult to make the earnings of seven months pay her expenses for the whole year. If it were not for night-work during the busy season, she could not possibly manage it, though she lives on next to nothing in a rented room, which she shares with another working-girl, each paying a dollar a week for rent. She makes apples her regular diet when apples are cheap, and when she indulges in meat it is usually in the form of an Irish stew, made up mostly of onions and potatoes. Her tea—or rather what she buys for tea—costs twenty-five cents a pound. Judging by its appearance, I should call it dried elm-leaves. She pays three cents for five-cent loaves of bread, getting them when they are a day old, and that is an economy I commend in her, as bread is more wholesome after the first day. She showed me a bargain she had made in butter, and seemed so well pleased with it that I did not care to lessen her satisfaction by telling her the stuff was oleo-margarine."

"Drown—Drown—that name is famili-

iar to me," observed Mr. Neville, slowly. "I dare say it is," returned Miss Wolfe. "Mr. Drown was a rich merchant who failed some years ago, and then made matters worse by committing suicide. His wife lost her reason when she heard of his death, and is now in a lunatic asylum. Fanny,—their only child, fifteen years old at the time of her father's death,—was told by her relatives, some of whom were among Mr. Drown's heaviest creditors, that she must look out for herself; and she was willing enough, poor thing! the only puzzle being which way to look. She had been idle at school, and, even if she had been studious, a girl of fifteen is rather young for a governess. She hadn't strength for house-work, and she had never been taught to sew. One of her relatives, more generous than the rest, apprenticed her to a dress-maker, but, after six months' trial, the dress-maker kindly refunded the money, telling Fanny candidly that she was not sufficiently dexterous ever to support herself by her needle. But Fanny did not like to change, and the woman who had made many an expensive dress for Mrs. Drown in days gone by, tried to make a parlor-girl of Fanny, but that, too, was a failure. Fanny, who had once had her own maid, wasn't sufficiently active and observant to suit the ladies upon whom she waited. Then the dress-maker asked her brother, who was employed as packer in a large novelty establishment down town, to say a word there for Fanny, and thus she procured her present position. You may be sure I gave that dress-maker my last silk dress to make, and, what was of more importance, recommended her to Mrs. Horton, who, I am glad to say, is much pleased with her work. It isn't every day that one hears of a working woman helping another woman like that, so when it *does* occur, it should, as Captain Cuttle would say, 'be made a note of.'"

"Miss Wolfe, apropos of Victor Hugo

and his funeral, did you ever read '*Les Misérables?*'" asked Lou Neville one day at dinner.

"No," replied Miss Wolfe; "I see enough of *les misérables* in real life. There is poor Martha Butts, for instance, Fanny Drown's room-mate. She was *une misérable* for you, when I saw her last week. She was in much better spirits, though, yesterday, when I met her going home from work. Would you like to hear about the matter?"

"Yes," said Mr. Neville, before Lou could answer.

"I must begin by telling you, then, that Martha Butts is cashier at Kuykendall's, where she sits at a desk from eight in the morning till six in the evening, and in the holiday season until ten in the evening, receiving a salary of six dollars a week."

"Six dollars a week for headwork!" exclaimed Mr. Neville. "Kuykendall ought to be lynched! But go on."

"Martha has a good head for arithmetic," continued Miss Wolfe; "but the most mathematical heads sometimes make mistakes after wrestling with figures for hours, and three times in the five years she has been at Kuykendall's, Martha has made mistakes in change. In one case the error amounted to three dollars in favor of the customer, and Martha, besides receiving a threat of dismissal, was informed that the three dollars would be taken from her week's salary, cutting it down one-half. I went to see her that evening, to ask why she hadn't attended Bible class the Sunday before. 'I stayed at home because I was so sleepy,' said she, 'and, if it was wicked, I suppose I shall be punished for it by being dismissed next Saturday.' And then she went on to tell me about her trouble, adding, 'And I haven't laid up a cent. You see, there was Fanny to help from time to time, when she was out of work, and there was a doctor's bill to pay last spring. It is a wonder,' continued she, 'that there

are not more doctor's bills to pay, as I sit in a draught all day long. Well, if I can't get another place, there is always the East River for me. You may be sure I will not live on charity.'

"I tried to talk her into a different mood, but, notwithstanding all I could say, she was in such low spirits when I left her that I was quite surprised to see her looking so radiant when I encountered her yesterday. 'Yes, I am all right again,' said she. 'I wasn't dismissed after all. For a world's wonder, the money has been returned.'

"And then she went on to tell me that the lady to whom she had given the wrong change out of a twenty dollar bill, had been back to rectify matters. It had so happened that she had only that one bill in her purse when she went to Kuykendall's, and from Kuykendall's she had gone directly home. The next day, being asked for a subscription towards some charity, she examined the contents of her

purse, and found the fact that she had received too much change. Though three dollars to her is considerably less than half a penny would be to a girl in Martha Butts' situation, she did not rest till she had put on her fifty dollar bonnet, and driven in her fifteen hundred dollar carriage to Kuykendall's to set matters right. In her interview with the junior partner, the latter spoke of 'the intolerable stupidity of that girl we have at the desk,' whereupon the millionaire's wife asked him if *he* had ever changed bills for fourteen hours on a stretch, after a breakfast of bread and butter, with nothing to break the monotony of the day but a lunch of the same sort. Then she went on to say that it was only through fear that the cashier might have got into trouble that she had come back in such hot haste to rectify matters, as the firm could have waited for its three dollars until her next shopping day."

IDLE GIRLS.

DEAR EDITOR:—There are all sorts of helps and guides advertised in Annual Reports of benevolent institutions, and in Directories of Charities, for the ordinary classes of needy sufferers. But for the helpless ones of whom I write, there seems to be no suggestion. Maybe you can tell me how best to treat the case of a young woman, who has no special occupation in her home, lives far away from other people—has a conscientious desire to be helpful, or at least to use her life in some profitable way.

She has been educated more than fairly, appreciates intellectual enjoyment,—but wonders if her life is to be spent between her father's library and the music room?

Do not think this girl is unlike others

in her class. She is only one of many, who long for something to do!

I described such a young woman a few days since in the presence of a woman surrounded by luxury. "Poor thing," she exclaimed, "I know too well just how she feels!"

Is such a girl to be refused help when she asks it of us who are older? Is there no advantage in being well-born, well-educated and well-conditioned? Can it be that these supposed blessings must produce lack of motive for existence, absence of the sense of progress, and a routine of dullness broken only by dreams of an existence of activity and interest? A girl when she leaves school is supposed to be prepared to enter upon her life work, and her duties are four-fold. Her personal

duty toward God includes her duty to the world, her family and herself.

The individual whom I describe really desires to carry out the divine purpose in her life, but she lives at such a distance from the church of which she is a member that she cannot identify herself actively in parish work. She gives of her substance to its support, and attends worship when the weather permits. Her *world* is therefore confined within her home! It is a well-ordered household, without special requirements from the daughter. The father is often absent, and the mother prefers to attend to her own domestic duties; and wonders why the daughter doesn't play the piano and be glad in her leisure! She is sure the dear girl "has everything she could desire."

So she has everything that her physical nature requires, but what is she doing

with her life of leisure? Duty to her family is performed by abiding in the home where she was born. But duty to self,—is she performing this just work? Is she taking the one, two or three talents God gave her and making of them an increased inheritance? One thing is certain—this girl, and many like her, is not contented. And she asks for guidance and counsel, that she may wisely direct her life; and this not because she craves personal freedom, but because her existence is absolutely without a purpose to render it valuable to herself or others.

What shall she do with herself? Will mothers of daughters solve this problem and write answers to the above question, and by their helpful suggestions bring usefulness within the possibilities of a thoughtful, earnest girl? K. B.

THE EXCEPTION TO REPUBLICAN EQUALITY.

BY HENRY S. PANCOAST.

A NOVEL experiment in ethnology is being tried in the United States to-day, on a scale as vast as the breadth of a continent.

Out of men of almost every nation and race and creed, speaking different tongues, having ingrained in them morals, customs and race peculiarities the most radically diverse, we have set ourselves the task of creating one people. Politically the American people came into being more than a century ago; ethnologically it can yet hardly be said to exist; the elements are yet undissolved, the chemical union is not yet complete. Great as is the diversity of type that daily confronts us in the street and in the fields, so far we have had but little reason to question that these heterogeneous elements do possess a certain broad and underlying affinity.

English, German, Hungarian, African and Russian, forced closer and closer by increasing social pressure, show a marked tendency of general convergence to a type. Apart from the influence of a common physical environment, the success of this fusing process is, of course, largely attributable to the nature of American institutions. The Nation is built simply on the basis of a common manhood, and all this strangely-assorted collection of humanity is being united by a common freedom, a common law, an equal protection and an equal chance.

There is one people which this omnivorous United States cannot absorb. Scattered over some sixty reservations, in many states and territories, are two hundred and sixty thousand people of an alien race, speaking, as a rule, their own

language ; living, as a rule, much to themselves, according to their own rude fashion. The people of this race have not come in among us yesterday. They have been born, have lived and have died among us from the beginning of our history on this continent. These are the people against whom our even-handed justice discriminates. In the fierce competition, in the fight for money and place among our pushing, progressive sixty millions, this pitiful fraction of our population is alone denied an equal chance, and shut out from the protection of the law which should be given to every man as freely as God's sunshine.

"The Indian," says General Crook, the veteran Indian fighter, "commands a respect for his rights only so long as he inspires terror by his rifle." Does a careful examination of the law justify so terrible an assertion? What rights and protection does the Indian have under our law?

The first step is to clearly understand that the Indians have been considered to possess a distinct although subordinate tribal nationality. Originally living in independence under their own definite and organized government, this condition was changed only as to what may be termed their foreign relations. They were judicially declared to be "domestic, dependent nations," having an internal independence or right of self-government. Although in 1871 Congress passed an Act declaring that no Indian tribe should thereafter be treated with on terms of national equality, the practical workings of the system seem to be still unchanged. Yet while, as we shall see shortly, the government declines to encourage any direct relations between it and the individual Indian, and denies to him individually certain fundamental rights, it also specifically denies redress to the tribe as a "foreign nation." The law was settled very early in the leading case arising out of the robbery of the Cherokee nation by

the state of Georgia. In this case Chief Justice Marshall held that the Cherokees were a separate but not a "foreign" nation, and as such not within the constitutional clause giving to foreign nations the right to sue in our Supreme Court. This case is the more noteworthy when we remember that the court declared the claim of the Indians to be legally a good one, while denying that they could legally enforce it. An admitted right which cannot be legally enforced is of very little practical importance in the present state of society. The relation of the individual Indian to our government follows naturally from the nature of our relation to his tribe.

Before the passage of the Fourteenth and Fifteenth amendments Indians are called by Attorney-General Cushing "domestic subjects." "Because they are subjects," he says, "they are not citizens. For the same reason it is clear a slave cannot be a citizen. . . . No Indian is a citizen by local birth. *It is an incapacity of his race.*" Nor did those amendments, which, written in blood, gave to millions, who were bent under intolerable burdens, a country and a chance, lighten to any appreciable extent that weight of injustice which we had laid upon the Indian. The committee, appointed by the Senate in 1870 to examine into the effect of these amendments on the Indian's legal status, reported that they had left it "absolutely unchanged." The Indian is born under a tribal allegiance, and not technically subject to the jurisdiction of the United States. He is consequently not a citizen by virtue of the Fourteenth amendment. Nor is an Indian a foreigner or alien; he is a member of a subject nation; as Daniel Webster has called him, "a perpetual inhabitant with diminutive rights."

Nor is naturalization, the other broad avenue to citizenship, open to the Indian. The naturalization laws are held to apply only to alien "white persons," a special

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amendment having been made in favor of the negro. But were this not so it seems that the Indian would be excluded on other grounds, as he cannot dissolve his tribal relations even by prolonged residence among the whites, unless by the consent of the United States, and while under the tribal allegiance he is, of course, incapable of naturalization. (U. S. v. Earle 17, Federal Reporter 75, McKay v. Campbell 5, Am. L. S. Reps. 407, Elk v. Wilkins 112, U. S. 94.)

An Indian born into any tribe, recognized as still having a separate existence, is therefore absolutely incapable of becoming a citizen of the United States, unless through some particular treaty provision or special act of Congress. I presume that children born of Indian parents, domiciled outside of a reservation and within the jurisdiction of the United States, would be citizens by birth under the Fourteenth amendment. Our relations with the Indians are largely defined and determined by a series of Acts known as "Intercourse Acts," which regulate our general and commercial relations with them as a quasi-foreign people.

Under the Intercourse Act of 1834 the Federal courts have jurisdiction to punish crime according to the Federal law, committed within "Indian country" by Indians against whites, or vice versa, provided the criminal, if an Indian, has not been punished by the tribal law, or the tribe given exclusive jurisdiction thereof by trials. In the year 1885, through the efforts of the Indian Rights Association of Philadelphia, an act was passed providing that any Indian "committing against the person or property of another Indian or other person the crime of murder, manslaughter, rape, assault with intent to kill, arson, burglary or larceny," should be subject to the same laws and tried in the same courts and in the same manner as any other person."

Under the terms of this Act the jurisdiction is either in the state or territorial

court, according to the locality of the crime. I believe that this is the first of the numerous attempts to better the legal standing of the Indian which has been favorably considered by Congress, and it is certainly a most important step towards securing the equality of the Indian before the law. This law has already come before the courts, an Indian criminal in Dakota having been convicted under it. The usefulness of the law as it now stands is, however, impaired by the fact that it lays the costs in certain cases upon the county and not upon the United States. The standing of the Indian in civil cases is not affected by this Act. Should an Indian attempt to obtain redress for injuries by a civil action in either state or Federal courts he is met by the difficulty of his anomalous status. Being neither a foreigner nor a citizen, in no capacity can he bring a suit in his own name in our courts.

In the case of Kanaboo v. Adams, 1 Dillon 344, the Circuit Court decided on this ground that an Indian could not bring in it an action of ejectment. The court said, in its opinion, "that there is no provision in the Judiciary Act or any other Act of Congress giving to the courts of the United States jurisdiction in civil suits by or against Indians." It is true that, under the celebrated decision of Judge Dundy in the Ponca case, an Indian as a "person" has the right to the writ of habeas corpus. But this does not conflict with the doctrine that, either because of his negative status, or else because he is in the position of a ward to the government, or for both these reasons, he is not entitled to sue in his own person. He has no rights says a Secretary of the Interior "*to appear in court claiming his own.*" As a minor he is incapable of making contracts, and he can neither sue nor be sued thereon. In the year 1215 the people of England were so far civilized as to make it for all time a part of the fundamental law of the land, that "every man

should have justice and right for the injury done to him, freely without sale, fully without any denial, and speedily without delay." Do we wonder that an ignorant and savage people, hemmed in by the vilest elements in our population, cheated, over-reached and helpless, the doors of the courts having been shut in their faces, take up the rifle and the firebrand? Have not the years taught them that only in this way they can "command respect for their rights?" One other element in the Indians' legal status cannot be entirely overlooked. He was early declared to hold his land only by a "right of occupancy," so that when he left it his right was gone. If driven off his land he could not establish his "right" to it through the courts. This is not, of course, the tenure by which treaty lands are held, but even in lands held by a tribe under treaty an Indian can acquire no right in fee simple.

It is impossible in a sketch like the present to discuss the best path out of this Avernus, but we can hardly help being impelled towards certain generalizations.

1st. It is clear that the Indians' alienation is mainly attributable to the persistent policy of isolation, and to our perpetuation of the tribal cohesion by dealing with the nation and not the individual.

2d. We complain that we cannot assimilate the Indian, yet deny him the right to settle among us as an equal. Whatever view we may hold as to the expediency of at once making all Indians citizens by a stroke of legislation, surely no American can doubt that it is as absurd as it is monstrous to deny to any in-

dividual Indian the right of citizenship. Legislation should long ago have given a naturalization law to the Indian, admitting without cost at least every Indian who has resided a short time among the whites, if not all who apply.

3d. It is beyond discussion that the Indian should have the right to come into court "claiming his own."

Lastly. He should be given a protected and individual title to land, and any interference with his rights should be promptly settled by the courts.

These things at least can be done now. They are plain, indisputable rights which the Indian has been denied too long; to give them is the barest justice. It is a thing full of terrible suggestions to see a Congress like the present seemingly indifferent to its shameless record of neglected duties. It is not a comfortable thing to think of the unrepresented handful of men in the midst of our prosperous millions, who are denied a voice in the country of their birth which is not theirs. But their utter helplessness cries out to one whose ears are ever open. In spite of all their savagery and cruelty, in spite, it may be, of treachery, which is the weapon of the oppressed, they appeal to us as neglected children, spoilt alike by injudicious petting, injustice and unmerited blows, with undeveloped but often noble natures struggling in the midst of discouragements to live a higher life which they see afar off. God has laid it upon us to speak for them, and I believe that inasmuch as we shall do it for one of these, His much-tried children, we do it unto Him.

"THEY knew what is the truth,—that pauperism is a disease as much as scarlet fever is; one of those diseases, too, which you can prevent, but cannot cure."

EVERY man is his brother's keeper, as Cain found out to his sorrow, and as the followers of Cain, in the selfish schools of to-day, will find out to theirs.

Ten Times One.

"Look up and not down :—
Look forward and not back :—
Look out and not in,
And Lend a Hand."

HOW WE STARTED A BOYS' GUILD.

FIVE years ago we took charge of a mission chapel in the poor quarter of a large city. There had been a lack of workers in the mission for some time before we came, and the boys were in a very undisciplined state. Stoning or snowballing was a common way of saluting a "new teacher," strings were stretched on the stairs to trip up the unwary, at the Sunday-school hymn books and cushions were fired in all directions on the least provocation, while during service groups of four or five boys would keep up an animated conversation, interspersed with an occasional whistle. Now and then the clergyman conducting the service would call out a boy's name and request him to leave the room. This the boy generally consented to do, banging the heavy door behind him as he went, and sending back a yell of defiance from the sidewalk.

To better this state of affairs, we began by inviting a number of the boys two evenings a week to a house we had taken for ourselves near the mission chapel. We received them with the usual equipment of checker-boards, dominoes, etc. On the first two or three evenings things went smoothly enough, but we felt that the boys were watching their chance to give us trouble, and that nothing would please them better than to see us defeated in an encounter with them. Why not? We were to them merely the representatives of law, order, respectability, religion, with all of which they were in more or less active antagonism. Any success

which they could win over us would be one blow at those restraining influences against which they chafed. We saw that, in order to accomplish anything, we must come upon some common footing with them; that we must, while maintaining to the full the principles intrusted to us, contrive to put ourselves on their side, and become their companions instead of their opponents. Athletic exercise suggested itself as a point of contact. One of our number recalled old college days at the gymnasium, and went through a series of acrobatic performances that astonished and delighted his spectators. They might not respond very readily to more conventional forms of homiletics, but what boy could refuse entirely to listen to a religious teacher who could turn a handspring backwards? As the boys were excited to attempt various feats of strength for themselves, we stood by to instruct them and occasionally give them a helping hand or pick them up when they fell. Thus we were soon in a much more satisfactory relation to them. We began also to find out something more about the lads themselves. One youth of sixteen, for example, on trying to walk on his hands, dropped a whisky-flask out of his pocket.

The next thing seemed to be to get the boys to do something for themselves. We suggested that they should make a bagatelle board. A committee was appointed to raise money and confer with us about materials. [And here let me

acknowledge our indebtedness to that familiar instrument for carrying out schemes of public good, *the committee*. Our confidential consultations with the boys as officers and as members of committees have been invaluable as a means of getting upon intimate terms with them. We have been specially careful in such intercourse not to patronize or talk down to the boys, but to make our conferences real consultations, just such as we should hold with persons of our own age and class,—listening to the boys' opinions and often following their advice.] The committee proceeded to purchase boards, cloth, marbles, etc., and when the boys met again we showed them how to fasten the boards firmly together and tack the cloth on. They were much delighted with their workmanship, and at once dubbed it the "pool-table." But more than half the charm (though not one of them knew it) lay in the fact that they had made it themselves.

We now proposed to form a sort of club, and a meeting to organize was held and officers elected. It was in the line of our dealing with them to leave as much as possible in the hands of the boys, not presiding at the meetings or even making motions or voting ourselves, but sitting among the boys and occasionally speaking with much formality on the various subjects under discussion. The result of this is that most of the members can conduct a meeting with a good deal of dignity and ease. When the officers were elected we informed them that authority and responsibility must go together, and that we should thereafter hold them accountable for anything that might be done at the meetings. We have, of course, been obliged to interfere at times to uphold the authority of the president, but, whenever it was possible, we have dealt with any disorder through him, and a growing sense of respect for his office has developed among the boys. We believe that few things are so certain to bring out the

manliness of boys' characters as a keen sense of responsibility. A year ago, when we opened a large reading-room for the use of the guild, we offered to put the charge of it wholly into the hands of the members. We said:

"We cannot be here every evening ourselves. We cannot afford to engage a special policeman to keep order, and would not if we could. We will put the room into your care, but it must be with the understanding that we are not to be blamed for anything that goes wrong. Should any trouble arise we shall simply say that the young men of _____ Guild have failed in their undertaking, and the disgrace in the neighborhood will rest on the members of the guild collectively and individually."

A committee of boys opens and closes the room every night, and there is often no older person there.

When the guild was organized the meetings became more regular. One after another, various features of interest were introduced. For a year the boys printed a small monthly paper of four pages, doing some of the composing and most of the press-work themselves. We taught the boys a *Kinder-Symphonie*, and they performed it, together with "sketches," dialogues, songs, etc., before an enthusiastic audience of our mission people. Since then an entertainment has been given once a year, the preparation for it filling up many hours very pleasantly. Last winter the boys built a stage, with drop-curtain, etc., and three sets of scenery, some of which they have made and painted themselves. Of course we have had a number of lectures, and also a course of lessons from the Society for Instruction in First Aid to the Injured. Some of the boys are musical and are learning to play and sing. The *Kinder-Symphonie* developed into a drum-corps and brass band. Athletics have from the first held an honored place. Boxing-gloves always proved useful and

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have never, so far as we know, led to a quarrel. Indian clubs are popular. One of the boys made a sand-bag. The guild carries on a base-ball nine. One evening in the week is regularly given to gymnastic exercises under the direction of one of the honorary members, who gives his time from interest in the boys. Besides this we have plenty of magazines and a daily paper. As we adopt "*Dom Bosco's*" motto for his working-boys, "*You may do anything except sin,*" we let them play cards whenever they care to do so.

Much of the time at the meetings has always been spent by us in conversation with the boys together or separately. We have felt that we must do our work thoroughly, and that we must give the boys not merely our interest and affection but *ourselves*. We have lived among them. We have treated them not as inferiors, but as equals. They are our friends. We have shared with them whatever gifts have come to us by birth or education. We have talked with them of whatever interested us, and in the language we should use in our own families. We asked their opinions and advice. One subject we carefully avoided. For two years we made it a rule never to speak to the boys on religious subjects at their meetings. We dreaded their feeling that they

had come to be preached to. Now this caution is no longer necessary, but it is perhaps due in some measure to our care in this regard that we are completely free from "cant." The boys are still pretty bad and know that they are, but whatever religion they have is genuine.

It may be seen that our intercourse with our boys has been very familiar, but it is a familiarity which does not breed contempt. On the contrary, though we have lost "caste," and are felt by the boys to belong to them, and to have cast in our lot with the employed rather than with the employers, yet their manner to us has grown continually more respectful and considerate. We are yet at the beginning of our work with them. Now that we can put our hand on fifty young fellows as belonging to us, it remains to be seen whether or not we can use them to draw others into the range of the same influences, and build up a strong bulwark of honest working-men against the meanness and falsehood and selfishness and wickedness about us. But, looking back to the point from which we started, we feel it is much to be thankful for that we have so far elevated the tone among those under our charge, and that we can point to as intelligently reverent a congregation of working-lads as any in the land.

THE COUNCIL ROOM.

LETTERS are coming to us from all parts of the country asking information on every possible subject connected with club work—from "How shall I organize ten small girls into a Wadsworth club?" to "Is it best for me to continue at the head of a club, alas! no longer of boys, but of young men, some of whom are already taking unto themselves wives? Do they not now need some one wiser than I to lead them?"

Fine theories are all very well in their way, but practical experience is a hundred times better, and the clubs or the individuals who have solved these and other problems in their daily living, are the best possible persons to answer these eager questioners, and to point out the paths by which the growing army of the "Ten times One is Ten," with all its different divisions, may march most rapidly forward to possess the land for the King.

It seems necessary that there should be some meeting place for the members of this grand army, where we can not only ask our informal questions, and give the informal bits of information that cannot be put into "Articles," but where we can become acquainted at least with each other's names and local habitation and hopes, and so establish a bond of personal fellowship and sympathy.

We would like to introduce the club who is earnestly asking, in the fair New England village that has "no jail, no hospital, no poor," "What wilt thou have me to do?" to the Lend a Hands in New York, who have the fallen, the sick, and the poor always with them, that together they may do a wider work, and a better, than either could do alone.

Some loyal Wadsworth boy walking Boston streets to-day, wondering in his heart how he can put a bit of comfort into the lives of some fellows he knows down in the North End, may be carrying a bag of red-cheeked apples from the sunny Sudbury orchards next week, to homes that have had no bit of summer sweetness or plenty all the long months through, if he could by any means meet the "Wide Awakes" who have free access to those orchards.

On the 16th of September, the good ship Cephalonia, sailing from Boston harbor, carried among her passengers a brave young soul, who, when the word of the King came to her, "Arise and go into a far country for I have need of thee there," answered joyfully, "Thy will, oh Master, not mine be done." And now she is sailing away to the eastward, to carry the knowledge of the Christ whose love and service means light and liberty and eternal life, into the darkness and degradation of Turkish homes.

On her heart she wore the silver cross; in her heart she carries its precious legend, "In His name." With her on all the long journey, and into the strange new life, goes the heartfelt sympathy and co-

operation and prayers of her "Ten;" but ten times a *hundred* of the King's Daughters should hold this, their own young missionary, in close and loving fellowship; should add the strength of their efforts, here in the home land, to hers on the "foreign field," to hasten the coming of the day, when the girlhood of Turkey, come out forever from the valley of the shadow of ignorance and humiliation, shall join hearts and hands with the girlhood of America, to win a world for the Christ who died for it.

In order therefore that there may be a meeting place for personal fellowship and communion, **LEND A HAND**, this month, opens the doors of its Council Room, and bids a hearty welcome to all who carry the "four mottoes" in their hearts; all who, "In His name," are trying to do His work in the world; all who want to *begin* to do it, if they never have begun before, or to take it up again, in the midst of this bright, earnest throng, if they have laid it down, in discouragement and loneliness, in the past.

Come in with your questions, and your answers to other people's questions, your hopes and your fears, your desires for help and your offers of service, and let us take council together concerning the King's business.

I am going to have the girls in my Sunday-school class form with me a **10 x 1 = 10** club; where can I get circulars and information about badges?—C. L. H., Wellesley Hills, Mass.

Address Editor Ten times One is Ten Dept., **LEND A HAND**, 21 University Place, New York City.

Are we obliged to subscribe to any special church creed if we join the **10 x 1 = 10** movement?—R., Hartford, Ct.

Our "Ten" are all white ribbon girls,—i. e., members of the Woman's Christian Temperance Union, but we want very much to join hearts and hands with the "King's Daughters." Can we enter our "Ten" upon their roll if we wear the

silver cross tied with a white ribbon instead of a purple one?—C. B. W., Swampscoot, Mass.

Where can I get information in regard to the new order of the "King's Daughters?"—H. S., Covington, Ky.

What is the aim and methods of work of the "Student's League?" Is it in any way connected with the $10 \times 1 = 10$ movement or the order of the "King's Daughters?"—H. L. B., Brunswick, Me.

The royal color will gladly give way to the white emblem of purity for the W. C. T. U. "Ten," and the "King's Daughters" will give both hands in welcoming to their ranks those whose work is for "God and Home and Native Land." Report your Ten, and address all requests for information in regard to the "King's Daughters" and the Students' League work to Mrs. M. L. Dickinson, 230 West 59th St., New York City.

We have no poor in our village, no jail, no hospital. Where can we "lend a hand," and how?—A. C. F., N. Y.

What work can a restless, energetic, wide-awake club of boys, from ten to fourteen years of age, do, either in their own city, or outside of it?—G. H. L., Conn.

My Ten wishes to send reading matter to the Indian Territory, the schools of the New West Educational Commission, and South to the colored schools. Who will lend us a hand in this work by sending files of religious papers, children's papers and magazines, that may be accumulating in your own homes or your neighbors, to the New York office of **LEND A HAND**, 21 University Place.—B. C. D., New York.

Let the clubs who respond to this call be careful to pay charges on all packages sent.

Eight girls, from twelve to sixteen years of age, met at my house recently and organized a club. They signed a pledge, adopting the "four mottoes." Is there any special motto adopted by the King's

Daughters, and have they a badge? If we should decide to join them, is there any place at which we should report?—Mrs. T., New York.

The King's Daughters take for their especial motto "In His name;" their badge is a very small silver Maltese cross, with the letters I. H. N. and the date of organization, 1886, upon it. Tens or clubs wishing to join the order, should report to its secretary, Mrs. M. L. Dickinson, 230 West 59th St., New York.

A number of years ago, a request was made through the papers that apples be sent into the city for the poor children. A lot of bags were sent to me, which my father filled and took in. Could not my "Wide Awakes" do something of this kind? I want them to become interested in the children who are living hard, toilsome, neglected lives in our cities. Can you put me in the way of corresponding with any other club whose work lies where what we have to give in this thrifty New England village will be of service?—G. A. G., Sudbury, Mass.

Would the members of any "Ten" be willing to help me in collecting pieces of silk suitable for patchwork? We have an invalid on our list who finds great pleasure in this work, but her supply of material is running very low?—B. V. H. D., Springfield, Mass.

Yes, the doors *are* open, and the questioners wait their answers. Do not keep back one item of information or experience because it seems too small to be of use. Let us bring "*all* the tithes into the storehouse." The Master's blessing can make the least, as well as the greatest, meet for service.

All communications should be addressed to **LEND A HAND**, 21 University Place, New York City, and signed with the name and address of sender, not for publication, but for the convenience of the Editor.

THE STORY OF A BOYS' CLUB.

LET US go back to the beginning, and tell just how it started—how it came to be a *club*.

They were only a class of boys in a down-town Mission Sunday-school here in New York—just such a class of boys as you would see in any Mission Sunday-school, except, perhaps, in the matter of numbers and the variety of ages and sizes represented; for it happened, as is too often the case in this Sunday work, that the corps of teachers was very small in proportion to the number of scholars, and proper classification was, therefore, impossible. Then, too, the holidays (that peculiarly productive season in Sunday-school growth!) were drawing near, and all the *new boys* seemed to drift naturally into this class, which possessed the elasticity of an old-time Broadway stage and always had "room for one more," there in the corner of the big mission room. And so it was that, at the time of which we speak, the class numbered about twenty members, whose ages ranged all the way from ten to eighteen years.

They were not boot-blacks or street-boys, these lads, though many of them had probably often turned an extra penny selling newspapers. They were errand boys,—office and shop boys,—boys who were learning, or intended to learn some trade or line of business,—boys who had been forced out into the ranks of bread-winners by the necessity at home almost before the light of babyhood had gone out of their eyes,—boys who came better under the head of "little men," self-reliant, bright, and old beyond their years, with a certain kind of wisdom, born of "knocking 'round,"—such boys as come from the tenement house district of lower New York.

We had been teaching the class for

something over a year,—long enough to acquire considerable personal knowledge of its members, and to establish a good foundation of mutual interest,—and had always felt a real enjoyment in the charge; but this Fall, as the circle of boyish faces grew larger around us, there came a deepened sense of responsibility, a sense of personal power to influence these heedless, active, young lives, in whose futures such great possibilities might lie hidden. "If," we thought, "these boys have the capacity for evil with which they are generally credited, why not a corresponding capacity for good?" And in pursuance of this thought we decided to alter our line of Sunday-school teaching, and instead of bending every effort toward forcing good *into* the boys, try to get *out* of them what of good was already there, making way for more to follow. But *how*?

At that time we knew nothing of "lend a hand" work under that name, not having the pleasure of even an acquaintance with "Harry Wadsworth," but we did know of Him of Judea, and the grand principles of His Gospel of *doing*, and we did know that nothing so opens the windows of the soul and lets God's sunlight in as the simple sense of helpfulness to others. And so we concluded that our boys, who had always received from the mission as a matter of course, and had never thought that they had ought to give, should learn something of what the Master meant when He said, "It is more blessed to give than to receive."

We began with the inevitable scrap book (which is like "the old, old story, ever new," in children's work), and one Sunday brought a large-sized one, with a very gorgeous cover, into the class. It excited deep admiration, in the midst of

which we unfolded our plan: Would not the boys like to fill it with pictures, each one contributing, and on Christmas Day take it up to a certain hospital and present it to the little crippled children there, whose days were so long and weary and often full of pain, while ours were so full of health and strength and cheeriness? If they would do this, as a class, the book was theirs. Boys, as a rule, are warm-hearted and generous. They went into it at once. Contributions, from a faded and rumpled advertising card to the finest of scrap-pictures, flowed in, and the class had so many pockets, and each pocket such a capacity, that several weeks before Christmas the book was filled and a quantity of pictures remained on hand. Then, of their own accord, they decided to buy another book, and each brought his pennies to make up the required amount.

On Christmas Day the class did their first "Lend a Hand" work, delivering the gifts themselves to two hospitals, and catching such a glimpse of the "blessedness" of giving, that they proposed at once to take up a collection *every Sunday* (the teacher being the treasurer), in order to have on hand a fund of their own for any such work that they might want to do. A class of their own—a fund of their own—and then followed, in natural sequence, a *club* of their own.

We believe we made the latter suggestion, but how the little men took fire! The idea of having a club just like grown-up folks was something that seemed wonderfully fine to them, and to us it opened the door for organized work.

The mission, glad always to help its boys forward, placed two pleasant rooms, with pictures on the walls, a piano, a long, official-looking table for the officers, and plenty of chairs, at their disposal for their meetings, and there, a few weeks after the first "Lend a Hand" experience, the "Young Men's Progress Club" held its first meeting, elected its president,

vice-president and secretary (appointing us director and treasurer) adopted its constitution and by-laws, and became a regularly-organized society.

The stories of a woeful number of clubs end just here, just as the majority of novels end with the wedding; but it is because the story of our club does not end here that we write it for you, hoping that it may do a little "Lend a Hand" work of its own among those who are eager to know what a club of boys,—*poor* boys, too,—can do in this busy world.

Perhaps we have been more favored than most clubs. Our meeting rooms were given us "free gratis" (which was fortunate, as, after purchasing a book for the secretary, one for the treasurer, and one for the constitution and by-laws, out of the money collected in the class, we had just *eleven cents* in the treasury!) A young man, who had been a boy in the mission school, and had risen to a printing business of his own, printed our constitution and by-laws for us; and a gentleman who had won his way from just such a boyhood and hadn't forgotten about it, either (as many do), came in and provided metal badges for the club, knowing how dear to every boyish heart such an "outward and visible sign" is, even tho' it does not cover "inward and spiritual grace" always.

The members decided that the dues should be ten cents each (fortnightly) meeting, and with twenty names on the roll the fund grew rapidly. The club is pre-eminently a "Lend a Hand" society, and if you will turn to the last page of our constitution and by-laws you will find there the Wadsworth motto:—

"Look up and not down:
Look forward and not back:
Look out and not in,
And Lend a Hand."

While Article XI of the constitution and by-laws declares the Progress Club motto to be "Dare to do Right," and its watchword "Lend a Hand." Then again,

we have quoted, as the best expression of our thought in calling ourselves the Progress Club, the words of J. G. Holland:

"I count this thing to be grandly true,
That a noble deed is a step towards God."

But what have we accomplished? Well, one of the first things was to establish a "Lend a Hand Scrap Book" for the encouragement of individual "Lend a Hand" work. We have a "Lend a Hand Box" into which the members quietly slip their bits of paper, *unsigned*, on which are written any little helpful acts done since the last meeting. These are taken charge of by a member appointed to that post by the director, who pastes them in the scrap book and reads them at the next meeting. They make pretty reading, these "Lend a Hand Scraps," and one must be unsympathetic indeed, not to be deeply touched by the sprawling, boyish characters that tell, with blunt simplicity, of some little thoughtful kindness, done, no doubt, in that brusque, bluf, half-clumsy way boys have of doing tender things. Here is one which says, "A blind man dropped a pencil, and I picked it up for him;" another, "A little child wanted a drink and could not reach the cup. I lent a hand to give him a drink;" a third, "I scrubbed the stairs for my mother;" a fourth, "A man was on the car-track and I pulled him off. He said 'thank you';" others, "I saved a cat from getting killed;" "I lent a hand to some one in the shop where I work;" "I helped a little child across the street;" "I took a drunken man home, and he thanked me very much;" "I led a blind man across the street;" "I done a kind act for an old lady;" and so on through several pages. Besides this outside "Lend a Hand" work, the boys are pledged to stand by each other if sick or in trouble, as brothers should.

Our first public "Lend a Hand" work occurred just three months and three days after our first meeting, and we confess to a little pardonable pride in its success,

considering our short existence as a club. It was a "Lend a Hand Musical and Literary Entertainment," gotten up by the boys for the benefit of the "Fresh Air Fund." Tickets were printed and sold at ten cents each, and the boys worked like beavers. Our rooms were decorated with flags and mottoes, and our programme industriously rehearsed. Friends assisted the club with its programme, but eleven of the numbers were furnished by the boys themselves, including a violin solo, a solo on the harmonicon, songs with a guitar accompaniment, two choruses, several recitations and a reading—all by the boys, so, you see, the club holds talent! The entertainment was a great success, and these little men, who six months before didn't think they had anything to do in the way of *giving* as He had bidden, handed proudly over to the Fresh Air Fund \$23.10, the gross receipts, all expenses being paid out of the club treasury. And may be they did not feel rich then, these young philanthropists, providing summer trips for at least five little children! "It is more blessed to give than to receive."

Another bit of Lend a Hand work was just after their entertainment, when several of them went to another club, made up of younger boys and girls, to furnish a little entertainment at their meeting.

Being invited to attend a "Young Men's Temperance Club" meeting, they became interested in that subject. We have never forced a pledge upon our boys, waiting until they should be educated to that point; but the point was evidently reached when they requested a temperance plank put in their platform. We accordingly furnished a book with the pledge on the first page, so ruled that members could sign for any length of time, just as they felt able to keep the pledge, and we have now fifteen out of twenty members, not only pledged to temperance, themselves, but also to "lend a hand" to discourage the liquor traffic,—ten for life, and the remainder for periods ranging from two months to seven years.

We have money enough in our treasury to furnish an excursion for the club, and to leave about \$10 to begin our winter campaign with. We hope to be able, then, to give other "Lend a Hand" entertainments for different objects, to do a great deal in the scrap-book and similar lines at Christmas time, to have a contest for a silver medal to be awarded for the best delivery of a prohibition speech; to give a little sociable, to celebrate our first anniversary, and to keep on with the quiet, individual "Lend a Hand" work. We merely mention this because it may be suggestive to other clubs. We have established, already, a "Question Box," which will furnish subjects for discussion and debate next season. We hope then to be able to institute regular debates, which are such aids to consecutive reasoning (something we find decidedly lacking in the make-up of our boys.) We conduct our meetings very formally, according to parliamentary rules, and the members address each other as "Mister"—a title which occasioned much giggling at first, especially among the "gentlemen" not yet out of knicker-bockers! But we would like to say, just here, that notwithstanding all that has been said about the "nonsense" of a formal constitution and by-laws, and a strict observance of parliamentary rules in clubs like this, we have found these forms of material assistance to us in holding the interest of our boys, who *like* the grown-up-ness of it, and feel that there is a certain dignity in the organization because of these very formalities. Besides, these little lads are growing rapidly towards manhood, and may be are being fitted to take the chair in some public meeting, to rise and address an assemblage without embarrassment, or even to go as our representatives to Congress by and by! The formal elections of officers by ballot (which occur twice a year) are occasions of the greatest interest to our boys, we find, and the ambition to become a candidate for office is a wonderful incentive

towards manly behavior. In order to give all a chance, no officer can become a candidate for re-election. The president, at the expiration of his term of office, becomes the chaplain of the club for one term, his duty being to read a few verses from the Bible at the opening of each meeting. This is the highest office in the club, and can only be held by one who has served as president.

Now, in conclusion of this little story of what we hope is but the beginning of our little club, we would like to make a plea for boys. They do love fun so that if they don't get it one way they will another, and it seems to us that the re-aim of these societies should be to give them a glimpse of a higher sort of fun than they have ever had before. We believe that every club that hopes for a long life should have some plan of work as a claim upon existence; that meetings should be held regularly, and a special program arranged for each meeting to give it a special interest.

For instance, we had at one meeting a physician who talked to the boys about opium and alcohol, and showed them, with the aid of charts, the effect on the stomach, heart and brain. Another evening the talk was about "Ants: Their Homes and Habits." On another it was about Harry Wadsworth, and the real meaning of "lend a hand," with the cover of the *LEND A HAND* magazine to show what it meant to the sailors. Then we had a musical evening, with the assistance of friends, and are looking forward to an evening with a stereopticon, another with photographs of famous buildings in Europe, another with a talk about bees, etc. Recitations and singing from the boys themselves should be cultivated, we think, even if neither are very fine. We just feel that there is no use expecting a boy to be a cherub here and now; but there *is* use in expecting him to grow to good and noble manhood, and to that end our *boys' club*.

THE BOYS' AID CLUB.

A HAPPY Sunday-school it was that filled the vestry of Dr. Newell's church with its hum of voices, one bright Sunday nearly thirty years ago. A woman came in softly, and took a seat near the door. Intently, perhaps rather sadly, she watched a cluster of boys' heads, in the center of which was the curly crown of Prof. C., to whom she had confided her class, when temporarily disabled by an accident.

Presently the door opened again, and a woman in black, with a long crape veil, stood looking in. She had her little son by the hand, and his bright, black eyes quickly espying a friend in the solitary spectator, he pulled his mother toward her. "I bring my boy to the Sunday-school, because I must have all the help I can to bring up my two sons. Their father fell dead in the street, when running with the fire-engine." "There is no class so young as he is," said her neighbor. "All are strange to him here. He is delighted to see you. Will you take him? You seem to have no class!" A melancholy fact, for seeing her boys so happy and so interested, she had concluded it was best to resign them to one probably a better teacher for them than she could be. It seemed to her an easy thing to teach boys of only seven years old, after the heavier responsibility she was giving up. So the widow left the little fellow quite happy in his mind, and the superintendent announced a new juvenile class to be formed.

The minister's youngest son came the next Sunday, by his own choice. His mother was dubious about the experiment of his keeping still for a whole hour. He could but try it! Very soon there was a row of eight gay little urchins, swinging their feet from the high seat. Hoping

that they might be more easy to manage if they were more comfortable, the embarrassed teacher provided a long low bench by way of footstool. They were only the more frolicsome and restless. If she succeeded in fixing the eyes and attention of one end of the class, the other boys were the more at liberty for capers and squabbles, like so many madly-playful kittens; and then they would tickle out laughing with a burst that set off the next class in sympathy, and turned grave looks from teachers upon their incapable neighbor. The task was too much for her, experienced teacher as she had been; she confessed herself almost discomfited and beaten, though she had once kept a daily school for two years that had driven off the master, and obtained from his "bad" boys gentlemanly, almost chivalrous obedience. But now! What to do when her roguish subjects pinched and punched and kicked each other in perfect good humor, and entered many complaints, knowing her interference to be quite futile?

Her work seemed to be constant repression more than teaching, and there must be no scolding nor frowning, for chagrin must not be associated with religious lessons. Each little boy had become dear to her, but she resorted to the only remedy, the shortening of the line, to bring all more under the influence of her eye. She sent off the most troublesome two, grieved as much as they were at their expulsion, but they would not stay in another class. Perhaps the class would not let them. Rather than have them leave the school, she let them come back, and, exclusion being remembered, they became quieter, if not less roguishly inclined.

Sunday after Sunday the tired teacher went home, instead of going in to the

church service, which, in those days, came after Sunday-school. One morning, as she lay resting, wondering if there was a somebody who would be more useful in her place, she happened to remember the whole eight *at once* giving rapt attention to a story of Mr. Barry (about finding a homeless boy under a cart, perhaps), and it occurred to her to try to give a vent and an object to the superabundant force, the untiring activity of the bright little fellows. What if she should propose to them to help Mr. Barry?

Something to do! No more trouble after that! She had hitherto been going against the nature of a child, except in her stories, which interested the heart and imagination. The offer of important work, the hope of being useful, wrought like magic upon her class; they felt they were a year older at once. Each little mind and will was wide awake, and very strangely every lesson was promptly attended to, and well recited were all the short motto verses and Bible passages, which the mothers attended to at home. Lessons first over, then came talk about helping dear Mr. Barry. They agreed to earn and to save towards a boy's passage to a home in the West. "I will attend to his clothing; there are eight of you, and in time you can send your *own* boy." All had savings-boxes with such mottoes as, "Inasmuch as ye have done it to one of the least of these, ye have done it unto me," and they determined to buy no candy with their pennies, and asked each other every Sunday whether or not they had kept their resolution. If any boy had *swallowed* his allowance, he honestly confessed it, and was laughed at, and it seldom happened after the first few weeks.

In a year the boxes were so heavy it was agreed they should be opened. Five dollars only, of the ten requisite! Such another long time of sacrifice and work to come! They would give up their boy,

and buy a flannel wrapper for a rheumatic old woman on the Marsh.

"The cash is your own, and you can do as you please," said the teacher. "But do not decide until next Sunday. Perhaps you will leave the old woman to your mothers. They can look out for old women, and you can care for boys."

Saturday a large box was brought to the teacher by W. W. V. and K. B. N. It had two holes in front, for one spectator to look through, and a black curtain at the back, under which they put in their hands to move the wooden actors in a little play they had written. The stage was lighted by little candles or allumettes; perhaps there was some ingenious scenery and change of costume. *They* may remember, in reading these reminiscences, and they will not be unable to guess who the writer may be, although she awkwardly maintains the third person in her narrative, for propriety. The curious little drama was over in a few minutes, and half-dimes came merrily in from successive spectators, but, before the young authors grew rich, they became so sick of repeating it for only *one* person at a time, they could not endure it for even once more. The teacher suggested that the class might act together; charades, perhaps, or a simple play; friends, from grandfathers down to little brothers and sisters, for their audience.

They thought it an easy matter; but it took them weeks to learn their parts, though "The Greyhound and the Ring" was cut down to the smallest number of words that would convey the story. They came twice a week to recite and practice, staying half an hour each time, and were bored enough to have backed out, but that they thought it ungentlemanly to do it, as long as the patience of the teacher did not fail. One of the older class, A. A. V., came to train the actors, and their costumes at once gave them the feeling that they were really the personages represented. There was great fun in the

rehearsals ; the milkman brought his little dog to take the part of Diana, and encouraged them by his bass roar of laughter and his hearty applause, as the play went blunderingly on to sufficient perfection to warrant issuing tickets for the important evening.

When every seat was full, young sisters sitting on the floor in front, and tall papas and brothers standing at the sides of the close-packed room, the curtain rose. The boys were so in the spirit of the play they seemed hardly conscious of the presence of the audience ; there was an entire abandonment of individual self in their acting, only possible to children. No critics were there looking coldly on. All were refreshed and delighted ; and the teacher to this day feels her heart warm in looking back to it. Next day, by daylight, the play was repeated to as large an audience of those who could not be there in the evening ; friends from the nursery and kitchen, attending the youngest brothers or sisters of the actors ; schoolmates ; others who chanced to hear of the play and buy tickets ; Sunday scholars, etc.

When the boys came to count up their gains they were astonished. If they had seen the money come down from the blue sky, they could not have had a stronger feeling that the sudden success of their enterprise had come from above, and faith was strengthened in their warm young hearts. Without delay, Mr. Barry, dear to them already as the friend of boys, was required to send out to them the most wretched boy of their age to be found ; fatherless and motherless ; and the more ragged the better, so he must not be made decent to come. K. B. N. and J. D. would meet him at the Boston omnibus station, and bring him out, on Wednesday, at three o'clock, to be measured for two suits of clothes, and see the rest of his boy friends.

No boy was found waiting for them ; no boy came at all. The boys came home in a pet, and the whole class were

affronted. Accidents, misunderstandings, illness, the teacher suggested, might account for the trouble ; they must be patient, and not give him up. She would go and see about it. Or, would they try again on Saturday ? No !

Miss C., Mr. Barry's assistant, agreed, on consultation, that Morgan Callahan should come out with her. He was too timid to trust strange boys. And he was not sure he cared to have anything to do with the class ; he but half understood what they wanted of him. When the teacher saw him, as he arrived, she did not marvel at that ; he was apparently an idiot. He made no answer to her greeting ; he seemed deaf. He had a man's coat on, the skirts cut off ; a pair of ragged trowsers were rolled up from his slender, bare ankles. His eyes were nearly shut ; his mouth hung open. "Oh, dear ! I will not call the boys !" They were playing ball in a field opposite. "I am glad they did not see him ; he won't do ! They would be so disgusted ! He is shivering. Come up into my warm chamber, Miss C., and we will talk over the matter."

When he thought himself unnoticed, he became quite another boy. Wide-open black eyes cast glances of intelligent curiosity all about the room. Pulling off his old hat had revealed a high, white forehead, and his mouth was shut with a half-smile. So the boys were beckoned in, and Miss C. returned to Boston. Seeing that the stolid look returned when her eye was upon him, and he could not speak to her, the teacher left him entirely to the boys. They came to a good understanding directly ; he replied with some spirit to all their queries. "Can you read ?" "Yes, indeed ! I went to school when I had clothes ; not lately." "Can you write ?" "Well, some of the letters I make printing. I had a slate ; ain't got any now." Off went D., and returned with a good slate and a pencil. Morgan saw a hole through the frame, and asked for twine and a jack-

knife. Then he cut a notch in the pencil, and tied it to the slate. "No fool that!" was the meaning of the glances between the teacher and the boys, as they watched the slender fingers that so well knew what they were about. They gave him their ball, and one ran home and brought some doughnuts for him. All had some little gift to offer, so that the teacher had

to baste up holes in his pockets, that they might hold his treasures. Convinced of their goodwill, he went out to play ball—No, that amount of confidence came later; but when he did one day join their game, they came running to tell the teacher that *their boy* could bat better than any one of them.

CHURCH WORK IN TEMPERANCE.

THE Meeting-House Hill Society is the oldest society in Boston. A few years ago it celebrated its two hundred and fiftieth anniversary. Recently, two temperance societies, one for adults and one for children, have been formed in the church. Rev. Christopher Eliot, the pastor, is most active in this work, and before us lies an address made to his people, which is of remarkable power, and gives some startling statistics.

His address is under three heads: "Why, What and How." These three questions must be answered.

The drink results for England (1868) were:

1. Nine-tenths of the paupers.
2. Three-fourths of the criminals.
3. One-half the diseases.
4. Three-fourths of the depravity of children and young people.
5. One-third of the insanity.
6. One-third of the shipwrecks.

In 1883, in Glasgow, the statistics show one out of every forty of the population drunk and incapable; one out of every fifteen charged with drunkenness and assault; one out of every eleven before a police magistrate.

The annual drink bill of England is \$680,000,000.00. One in every eight of the population of rich and prosperous England dies a pauper. This last is the statement in Gustafson's "Foundation

of Death." These are British statistics alone.

Mr. Eliot begs each person to take a quiet half-hour to think of the persons he knows cursed with this appetite for drink; to think how many in whom faults and evil tendencies have been aggravated; how many in whom disease has been generated and quickened; how many families broken, and how much happiness destroyed. Bring it nearer home,—in our own circle of relatives. At first we think of but one; then another and another. The number increases until we dare not think.

These things are better in America than England. We are a younger nation, and as yet have not the terrible poverty of England. Similar results will be produced unless the strongest measures are used to prevent them. Our statistics are appalling.

In 1884, the tax collected on rectified spirits in the United States was \$71,655,211.33. The increase in six years was 22,000,000 gallons, and of beer 279,000,000 gallons. The drink bill of the United States, not including wines and imported liquors, was \$715,939,834.00.

In New York alone, there are 12,000 licensed saloons; in Chicago, one to every thirty-five families; in the city of Boston, as the result of liquor (1886), the arrests were one to every nineteen inhabitants.

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There were five liquor licenses to each school, and twelve to each church. These statistics alone answer the question, Why?

Mr. Eliot insists that, as churches, we should speak, educate and act. The existence of a temperance society in churches is a protest against this special evil, an encouragement and welcome to those who need strength, and a call for holier and better things. We ought to educate by the study and discussion of temperance problems. The bearing of temperance upon the question of physical and moral development, upon social evils, upon disease, poverty and crime, ought to be proclaimed. The effect of alcohol upon the human body should be intelligently taught.

We should act as individuals, and also together, in the protest against the terrible evil, that works so insidiously. We should guard our conduct according to the circumstances and needs of the community. It may be the effort is to help some Law and Order League; to close the saloons on Sunday; to encourage a new reading-room for poor men and boys; to print and circulate temperance literature, or secure better laws, or rescue the fallen. There are many ways in which to act.

Mr. Eliot suggests methods of organization. The Meeting-House Hill Society has formed two temperance societies,— one for adults and one for children. The members are such by virtue of agreeing to one or the other of two declarations of purpose offered to the adults, while the children join by adopting the rule of total abstinence. The meetings have been of value; the word has been spoken; the church is no longer silent. Adults and children are educating each other.

The two declarations which Mr. Eliot uses are as follows:

WE MUST BE WILLING TO ENDURE SLEEPLESS NIGHTS, IF OUT OF THE SLEEPLESS NIGHTS SHALL BE BORN SOME GREAT THOUGHT FREIGHTED WITH GOOD TO OUR FELLOWS.

DECLARATION A.*

I recognize my duty to exert myself for the suppression of intemperance, and, as a member of the — — Temperance Union, will endeavor, by example and precept, to promote its objects; and, in furtherance of this, I hereby agree to abstain from all intoxicating drinks as beverages, including wine, beer and cider.

This pledge of total abstinence is to bind only so long as I retain my card of membership in this society.

DECLARATION B.,

I recognize my duty to be always temperate myself, and to do what I can to keep others from intemperance. Without binding myself to total abstinence, I engage, as a member of this union, to be watchful of the influence of my example over others, and to discourage, in all ways that commend themselves to my judgment and my conscience, such drinking usages as are plainly at variance with the interest of good morals.

This engagement is to bind only so long as I retain my card of membership in this society.

Mr. Eliot finds that the two declarations work more harmoniously, and the different members recognize the good intentions of those who may differ from them in details of work.

The children must bring the consent of parents, and they are bound to total abstinence so long as they retain membership. They are called the "True Helpers," and have for their mottoes, "On Honor" and "For Their ake."

The address is well worth perusal, and cannot fail to have a far-reaching influence. Mr. Eliot is himself a perfect believer in total abstinence, but is so catholic in his views that he cannot fail in a work where he brings so much earnestness and enthusiasm.

"ORGANIZATION, ensuring unity of action among numbers, is the great means of success."

REPORTS OF CLUBS.

THE different branches of this great organization are so many different families, working in different ways the work of the Master. Perhaps it is in such an organization that we realize most fully what Paul meant when he said: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gift of healing? do all speak with tongues? do all interpret?" We, as clubs, do not work in any one way. With one end in view, the diversified talent is used. And, whether that talent seems small or great, when used in God's service, it fulfills His purpose.

WILL you kindly send some numbers which may contain special articles fitted to aid me in a plan I am proposing to myself, which is the organization of a society of boys, from fourteen to eighteen years of age, in a large school with which I am connected. The object is to promote purity of life and thought, a "White Star" or "White Cross" league, excluding liquor and tobacco as defiling the body, and evil language as contaminating the soul. In a school of nearly four hundred, there are many noble, manly boys,—some of them active, consistent Christians,—quite enough to form a nucleus of power when they are once set intelligently to work. I think another of our teachers will take hold of the girls, with the view of making their lives less aimless and useless after graduation than the majority of their class.

I cannot forbear sending to Dr. Hale my grateful acknowledgements for "In His Name," which, for the past few years, we have read and re-read, and lent to everybody who asked for "something good to read."

FROM BATH, MAINE.*

Our "Little Christian Club" was founded by four little girls last spring.

They considered themselves a branch of the L. L., and adopted the "Harry Wadsworth mottoes." They agreed that none but those who are trying to lead a Christian life should join them. There are now about twenty members, boys and girls, from eight to fifteen years of age, who consider themselves Christians, and nearly a dozen others who are on probation.

The officers of the club consist of president, vice-president, secretary and treasurer, chosen from the children; also an advisory board, consisting of the preacher in charge, and two Christian young ladies of the church appointed by him. Our by-laws require that every child shall make a public profession of conversion, and remain two weeks on probation, before joining the club.

We have weekly afternoon prayer-meetings, held at the children's houses, and led by the little president, although one of the board is always present. At the request of the children, these meetings always open with silent prayer, or "prayer to ourselves," as one of our secretaries used to style it in her reports.

Before our regular Tuesday evening prayer-meeting, we have a mission talk, illustrated by pictures and curiosities from heathen lands; also a little prayer-meeting, both led by the board. The children's class-meeting is held every Sunday, directly after Sabbath-school, at which time a good attendance can be best secured. All of the children are expected to take an active part in the social meetings of the church, and our pastor often calls upon one of them to lead in prayer, and their simple faith and childish requests are certainly very pleasing and encouraging.

The day-school teachers say that they would scarcely know some of these little ones are the same children, so great a change has there been in their conduct.

One little girl invited her teacher to attend class-meeting. The invitation was accepted, and the teacher is now an active worker in our social meetings, and the teacher of our infant class. It is encouraging to see how these little ones are influencing their parents, by bringing them to prayer-meeting, and by turning their minds towards God, and by having their own meetings at their homes.

God grant the time may soon come when every church shall have a "Little Christian Club," and the children's prayer-meeting shall be as much a part of every pastor's weekly labours as is his sermon.

FROM COLUMBIA CITY, IND.

Columbia City has a Look-up Legion, and we think it is a very interesting club. Its officers consist of president, vice-president, secretary, and treasurer. We meet on every Thursday afternoon, and open with devotional exercises, after which the roll is called, and the report of the last meeting read.

A few weeks ago, we had a ten cent lunch and ice-cream festival; but, owing to the rainy weather, we did not make as much as we expected. We are now making a calico quilt, and are getting along nicely with it. Not long ago, we made a very handsome silk crazy quilt; also some paper-muslin sweeping caps, assorted kinds of iron-holders, clothespin aprons, fancy cheese-cloth aprons, etc.

About a month ago, we gave the Presbyterian church a small donation, also the janitor of the Methodist church. We have made the Methodist church several donations, including an organ, and some

money at different times, with some smaller gifts which I will not mention.

Our club was organized the 7th of October, 1885. We started with fifteen members. Since then, we have been doing what we could to build up the club, and, at the same time, helping the needy around us. We now number eighty members. We think we have done considerable for so small a place, as there are only about six hundred inhabitants in the whole town.

We paid ten dollars towards the minister's salary, and helped one poor family that was burned out, supplying them with some bed-clothing. The husband, in another family, has a cancer on the lip, and is obliged to be kept under the influence of opiates. We have helped the family ever since we organized. We gave a public entertainment last winter, clearing about thirty-nine dollars, so we have been able to do considerable toward helping our fellow-man.

[LETTER FROM KINGVILLE, OHIO.]

For some time now this last feature (reading by different members) has been attempted, with very marked success in interest and attendance. One of my main objects has been to get as many to take part in prayer during the devotional part of the meeting, and I have been quite successful in this. I forgot to say that after the responsive reading and prayer, the secretary calls the roll and each member answers by rising and reciting a passage of Scripture. The hour is thus filled up and we have to keep moving to get everything in, which we consider one of the elements of success.

A PACIFIC CLUB.

I WISH that I could say that we have visited the sick, helped the poor, and been instant, in season and out of season,

in lending a hand, but truth obliges me to confess that such is not the case.

Every other Sabbath here is spent as

children in California usually spend idle Sundays, because the Sabbath-schools of the town meet in the morning, and the other week is occupied with the juvenile W. C. T. U.

It grieved me to have the children playing on the streets on God's day, and I asked some of the older girls if they would not help form a "Look-up Legion." Quite a number consented, and the result was about forty-five children promised to try to keep the Lend a Hand pledge and motto. I use the word "try" because some of the older boys would not otherwise take the pledge against bad language; having acquired such a habit, they feared they could not immediately break it.

As I am cumbered with many cares, like Martha, I have not been able to reach out into helpfulness in an organized way. All I could do was to instruct these chil-

dren, as far as possible, into the spirit of $10 \times 1 = 10$, and all the work they have done of which I have any knowledge relates to kindness and helpfulness in home life.

God has blessed us, though, and inclined the hearts of the children to love Him and try to do work to please Him. One girl, when alone with me, threw her arms around my neck, crying, and answered my question by saying, "Oh, I do want to be a Christian." Another said, "M. and I often talk about wanting to be Christians."

If we return here another year, I hope we may have a better report of work done. This year our main object has been to help the children to "remember the Sabbath day to keep it holy," and, could you visit our state, you would, I think, conclude that it is a very necessary work.

A CLUB OF COLORED CHILDREN.

THIS pen-picture, which follows, does not seem encouraging, and yet a close, interested reader must see that there is gain. Generations of dependence and shiftlessness are a bad inheritance, which time and perseverance, with God's help, will destroy. We will pray that He "may speak to their hearts," nor will we forget to ask Him to help those who are striving so steadily to do His work among such discouraging circumstances:

"Our club works in so desultory a manner that I have little to tell you. It consists entirely of colored boys, ranging from ten to twenty-two,—most of them with neither education nor morality; but there are some few exceptions, and I think, since they joined the club, they have gained some idea of lending a hand without prospect of any gain therefrom. Some have stopped smoking, and, in a measure, bad words. As to the pledge,

to tell the truth, the least said the better. This seems a very poor record; but, if you knew the condition of these poor creatures in this neighborhood, you would not be surprised. A number of these boys really try to be helpful. One, last winter, made the fire and kept the room clean of a school-house where we held, once a week, a sewing school for colored girls. Others, by extra work, earned money for their Easter offerings.

"The trouble with this race is their lack of steadfastness. They will do well for a time, and then sink back in the mire, and all efforts to help them seem lost; but that, of course, is no reason for not doing what we can.

"Their condition here is deplorable. Will you not pray that God may speak to their hearts, and raise them from the degraded state they are in?"